

REPENTANCE
AND
PRAYER;

OR,

The two Fundamental Pillars
of the NATION.

BEING

The substance of Four Sermons
preached at *St. Peters Poor,*
London.

By that Famous and Reverend Divine
RALPH BROWNRIGGE,

Formerly Vice-Chancelour
of *Cambridge*, and lately Lord
Bishop of *Exeter.*

Rev. 14. 13.

--- *Blessed are the dead which die in the Lord, from
henceforth; yea saith the spirit, that they may rest
from their labours; and their works do follow them.*

L O N D O N,

Printed for *Thomas Riland*, and are to be sold
at the *Hand and Bible* in *Ducklane.* 1660.

REPENTANCE

P R A Y E R :

The two Fundamental Pillars

of the Christian Religion

and

The Substance of Four Sermons

Preach'd at the Church of St. Andrew

London.

By the Reverend and Learned Divine

JOHN ARMYNAGE,

Formerly Vice-Chancellor

of Cambridge, and lately Lord

Bishop of Exeter.

To the READER:

Christian READER,

Being unwilling
the Nation should
be deprived of so
great a benefit as
the works of so
eminently learned and pious a
Divine, as this our reverend
Author: I could not but (in
charity to thee, and in duty to
our Authors sacred memory)

TO the READER.

offer to publick view these Four
ensuing Sermons : being prea-
ched at St. Peters Poore Lon-
don, when that famous Pillar
of the Church, Dr. Holsworth
was Preacher there. As for
the Subject matter of them,
it's principally concerning the
Duties of Repentance and
Prayer, the two Fundamental
Doctrines, which every indi-
vidual Christian, and the whole
Nation in general ought to put
in practice; which duties as
they were then Seasonably
preached, so I hope they will
be now as opportunely published;
this

To the READER.

this being an Age, wherein there is so much want of both. I shall not need to expatiate myself, in giving thee a character of our worthy Author, being so generally known: I question not but the benefit which thou shalt reap by reading them, will answer the fervent desires of him who is

Thine in the Lord

J. K.

The Texts of the four Sermons.

JOEL 2. 14.

WHo knoweth if he will return and repent
and leave a blessing behind him, even
a meat-offering and a drink-offering unto
the Lord our God.

PSALM, 78. vers. 34, 35, 36, 37.

When he slew them, then they sought him and
turned them early, and enquired after
God, and they remembered that God was
their strength, and that the high God was
their Redeemer; nevertheless they did
but flatter him with their mouth, and
dissembled with him in their tongue, for their
heart was not whole with him, neither conti-
nued they stedfast in his covenant. P. 42

LUKE 22. verse 31, 32.

And the Lord said, Simon, Simon, behold,
Satan hath desired to have you, that he
may sift you as wheat: But I have pray-
ed for thee, that thy faith fail not; and
when thou art converted, strengthen thy
Brethren. P. 84

LUKE II. 13.

If ye then, being evil; know how to give
good gifts unto your Children; how much
more shall your heavenly Father give the
holy Spirit to them that ask him? P. 129.



Joel. 2. 14.

In Jejunio
Publico.

} Who knoweth if he
will return and re-
pent and leave a blessing behind
him, even a meat-offering
and a drink-offering
unto the Lord
our God.



His prophesy of Joel.

14. It was directed to
the Kingdome of Ju-
dah in the reigne of
Hezekiah and Manaf-
ses, after the great o-
verthrow which God
brought upon the other ten Tribes,
by the King of Assyria, and in it the Pro-
phet

B

phet foretells the Captivity of *Babylon*, threatens a great Judgement and destruction upon the whole Land.

And this Judgement it is described under the representation of an army, and that army of Locusts, either thereby intimating a succession of two sorts of judgements ; First of Famine, by a dreadfull swarm of noisome Locusts, that should consume the fruit of the earth. the Second is of war, by the power of the *Chaldeans* that should wast and destroy *Judah* and *Jerusalem*, and carry them away Captive to *Babylon*.

These two, the breakings of the staffe of bread, or sending amongst them the Sword of the enemy which are Gods two puissant armies against a sinfull Nation ; or otherwise, the Army of Locusts, betoken but one Judgement, either that of Locusts, noysome vermine shall come upon their Land like a mighty Army, he destroyed *Egypt* with such an Army, and verse. 25. God himselfe calls them his great Army. or else it signifies the Army of the *Chaldeans*, and they shall come upon the Land like a swarme of Locusts to wast and destroy.

Thus

Thus the *Egyptians* and *Assyrians*, are compared to Bees and Flies, *Isa. 7. 18.* God shall hiss for them, and they shall come flying, and light upon the Land of *Judah*, take them either way, the one is a fit resemblance and tipe of the other, the Locust they are Gods Army, they shall come in battle array and make spoile of the Land; or otherwise, the *Chaldeans* they are as a swarme of Locusts, their enemies shall breake in upon them like Caterpillers and Locusts, and shall waste and consume, as those creatures do without any resistance. This judgement being denounced against them, the Prophet calls the *Jews* to repentance, that being the onely possible means to divert this judgement.

Flesh and blood indeed, when we hear of Armies of enemies, cast about for other waies to defend them; this seeking to God by repentance, and casting our selves upon his help, they have no list to him; when the *Assyrians* assaulted *Judah*, my God offered King *Ahaz*, this help, no, he would not trouble God, he would not tempt the Lord forsooth, he was so modest

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dest as not to be beholden to God for a deliverance; any other way would please him better, as *Dominicus Soto* tells us, of a ridiculous and superstitious practice in *Spain*, to drive away Locusts, when those swarms, anoyed the Country, the country people would enter an action against them in their Courts; and Proctors and Advocates, were assigned to plead for them and then the Judge, he sentenced them and did excommunicate and accure them.

— Sure all others meanes without this repentance are of no use, meere charms and mock-helps; neither Caterpillers nor *Chaldeans*, Armies of Locusts, or swarmes of enemies, can be driven back but by repentance; so then the purpose of the Prophet in this Chapter is to call them to repentance, and he prescribes repentance suitable to their condition;

First to the condition of their sins their sins were generall and national they had all corrupted their wayes.

Secondly the judgement threatened that was generall, an over-flowing swo

as *Isaiah* calls it. *Isa.* 28. 15. Sword
goe through the Land: *Ezek.* 14. 17.
An end is comming upon the four corners
of the Land. *Ezek.* 7. 2. Now sure the
Plaister must be as broad as the sore.

First. So accordingly he invites to
a generall and nationall humiliation, it
was to be proclaimed by the sound of the
Trumpet, vers. 15. not by a knock
at a private mans doore, the trumpet was
to call together the whole congregation,
Num. 10. 2. And if ye look to the first
verse of this 2 Chap. of *Joel*, then the
judgement comes with a trumpet, it
sounds an allarme, it threatens all the in-
habitants of the Land; if God threatens *tan*
with a trumpet, we must call to repen-
tance with a trumpet; with as lowd and
shrill a sound, that the whole nation may
be warned; it must be *Zephanies* humi-
liation, *Zeph.* 2. 1, 2. Gather your selves
together, O Nation not to be desired, it
must be like the fast of expiation, which
was the yearely fast in *Israel*, all must
humble themselves, it is a day of atone-
ment, *Levit.* 23. 28, 29. For to make an
atonement for you before the Lord your God

whatsoever soule it shall be that shall not be afflicted, in the same day he shall be cut off from among his people; personall, and private humiliation, is not of that prevailing efficacy in generall danger; God tells the *Jewes* that the prayers of two or three, though never so righteous men, *Ezek. 14. 14.* As *Noah, Daniel, and Job*, should not divert a judgement from a whole Nation, they might escape themselves; but if the Nation repented not, the whole Land should perish; there is more must go to the removing of a generall judgement; we may spit out a spark, or one mans diligence may quench a small fire, but when a whole Town is on fire, every man must bring his Bucker. One mans prayer to remove a National Judgement, is as if we go about to quench a raging fire by sprinkling a little water out of a casting bottle; see this practised by the *Jews*, *1 Sam. 7. 2.* all the house of Israel lamented before the Lord, and see how they expressed and testified it, *verse the 6.* they gathered together to *Mispah*, and draw water, and poured it out before the Lord, and fasted on that day,

day, and said there, we have sinned against the Lord, their eies were as buckets, their heads fountains of tears.

And is not a fire kindled amongst us, how many smoaking fire-brands are scattered through the Land, we may say of our present sad condition as our Prophet *Joel* speaks, *Joel. 1. 2. Hear this you old men and give ear all the Inhabitants of the Land, hath this been in your days, or in the days of your fathers, who can remember such distractions in our kingdome, when did this kingdom shake and totter as now it doth; first troubles in the North, when thats quenched, the flame breaks out in Ireland, sparkes scattered amongst our selves, as Ezekiel prophesies, mischief shall come upon mischief, and rumour shall come upon rumour, Ezek. 7. 26. Thus our humiliation should be generall, and as it must be generall humiliation, so secondly it must be solemne by the help of a fast not to eat the bread of men.*

First to testifie our inward sorrow, the body must be afflicted.

Secondly, by this solemne fast to protest our unworthinesse of the least sup-

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port of life or refreshing, not worthy of the portion (of Whelps) of the crumbs that fall from the table.

Thirdly, to expresse our earnestnesse and importunity of prayer, and calling upon God, that we will lye prostrate before God, take no denial, nor eat bread till he granted our petitions, as *Saul* vowed, not once to eat till he had obained his victory; as *David* vowed, not to sleep or slumber till he had effected his desire, now this duty of repentance and humiliation, it is pressed upon them by a double motive; the first is the denouncing of judgement, and that not barely foretold, but exactly described in a dreadfull manner the more to affect them; God musters up his force and sets them in battle array, from the 2. verse to the 12. the Chariots of God are 20. thousand, even thousand of judgements, and the Lord is among them to turn the battle to the gate, ah, this will work feare, and fear is a good ingredient to repentance; thus he urges his people to repentance by the presenting of terrours; *Amos 4. 12. Therefore thus will I doe unto thee O Israel,* and because

I will doe this unto thee prepare to meete
thy God O *Israel*; thus *Habbakuk* was
afflicted with the threatnings of judge-
ment *ch. 3. 16.* when I heard my belly trem-
bled, my lips quivered at the voice, rot-
tenesse entered into my bones, and I
trembled in my selfe; God lookes for
this submission, that we should be start-
led at his judgements, the Lion hath roar-
ed who will not feare, *Amos* the 3. 8.
moved with feare, thats one motive, and
that drives us to repentance.

But then he adds a second, and thats
hope that draws us to repentance; re-
pentance it is a compounded thing of
feare and hope, it takes motives, both
from Law and Gospell, and yet it workes
most kindly by Evangelicall means, thats
hope of mercy, and that is the motive in
my text, *quis novit*, who knows, so that
the former was an affrightment to repen-
tance, this in my text is an encouragement
to repentance upon hope of mercy, and
in it observe two things.

First the matter of their hope.

Secondly the measure of their hope.

First see the matter of their hope and
in

in it, there are 4 particulars.

First, the matter of their hope is, their regaining of Gods favour, he will return.

Secondly the recalling of his judgments, he will repent.

Thirdly, the renewing of his mercies, he will leave a blessing behinde him.

Fourthly, the reestablishment of his worship amongst them, a meat offering and a drink-offering to the Lord our God, thats the first thing, the matter of their hope. The second thing is the measure of their hope, and thats somewhat strange, it is very considerable, it is *quis novit* who knows. Come we to the matter of their hope.

The first is regaining of Gods favour, that he will return, his turning away signifies his displeasure, that he hath no delight in us, but is provoked and offended; his returning to us, it is the renewing of his favour, and of his goodwill towards us when he vouchsafes us his presence, and rests amongst us, so then for the understanding the nature of this mercy, this return of God will afford us these Considerations,

First

First, it is the main happinesse of a nation to enjoy Gods presence, to have him dwell amongst us.

Secondly, it is the bitter fruit of sin that causes God to withdraw his presence and to turn away from us.

Thirdly, it is the blessed fruit of repentance that recovers Gods presence, causes God to return graciously to us.

First I say, it is the main happinesse of a Nation to enjoy Gods presence, to have him dwell amongst us, this happinesse by Gods presence will appear by three great advantages which his presence, and abode, brings a people.

The first advantage is, Gods presence and abode with a people it is the holiness of a Nation, where he dwells and vouchsafes his presence, that people by vertue of that presence becomes an holy Nation, all Holinesse comes by participation it is not inbred in us, but derived from him who is holynesse it selfe, and participation comes by union with him, a people neare to him are an holy people, he is the Holy one of *Israel*, and by that neare relation, they are made an holy people to the

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the Lord their God, *Deut.* 7. 6. We see that this presence of God makes a people holy, even by that legal and ceremonial holynesse amongst the *Jewes*.

First the Land of *Israel* it was called an holy Land, because God dwelt in it, and vouchsafed his presence in it; he would not have it polluted or defiled; defile not the Land which ye shall inhabit, wherein I dwell, for I the Lord dwell amongst the Children of *Israel*, *Num.* 35. 34.

2 *Jerusalem* it is called an holy City because it was the city of the great King, God dwelt in her palaces, therefore it was accounted a sacred, and a holy City, the Temple, because his name dwelt there, 2 *Chron.* 7. 16. I have sanctified this house that my name may be there for ever. All other Nations because God was estranged from them, were an unclean people, every other Land a polluted Land; here is one great excellency a Nation gaines by retaining of God amongst them, they were more to God then all other Nations in the world, a kingdome of Priests and an holy Nation;
on;

on; thus we see God promises to dwell in the midst of *Sion*, *Zech.* 2. 10. And then he tells them (in the 12th verse) that he will inherit *Judah* his portion in the holy Land; for this cause the unclean were to be put out of the Campe of *Israel*, *Num.* 5. 3. *That they defile not their Campe in the midst whereof God did dwell*; while we retain his presence amongst us, we are unholy people; but if we cause him to depart, we are as the uncircumcised and a prophane people.

2. A second advantage of Gods presence is, that it is the glory of a Nation, it is the high dignity and renown, and honour of a people that God abides with them, as *St Paul* speaks, *Rom.* 3. 1. What advantage then hath the Jew, what is this dignity in having God so near them? much every way, thus *Moses* sets out the dignity of the Jews from the near reference 'twixt God and them, *Deut.* 26. 18. *God hath avouched thee this day to be his peculiar people, & to make thee high above all Nations which he hath made, in praise, and in name, and in honour*, this nearness of his presence he compares (in the 13. of

of *Jeremy*, the 11. verse) to a girdle, cleaving to his loins; *as a girdle cleaves to the loins of a man, so have I caused thee to cleave unto me, that they might be unto me for a people, & for a name, and for a praise & for a glory: So likewise, Isa. 43. 4. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee; when God reckons up the dignities of his people, this is the main, of Sion, it shall be said that he was born in her; thus Moses reminds the Israelites, wherein their dignity consisted, Deut. 10. 21. He is thy praise, and he is thy God; many titles of honour amongst men, but this is the truly honourable title that we have a God near to us, Deut. 4. 7. What Nation is there so great who hath God so nigh unto them, as the Lord our God is to us; while he vouchsafed his presence to them, how renowned were they, when he withdrew himself and cast them off, then were they a vile people; the hatred and scorn and hissing of all Nations.*

A third advantage, that Gods presence brings, it is the strength and safety of a Nation, *Psaime 46. 5. God is in the midst*

of

of her, therefore shall she not be moved; Balaam could not fasten a curse upon Israel while God was amongst them, and this encouraged the people of Israel against the Canaanites, *Numb. 14. 9. Their defence is departed from them, and the Lord is with us, fear them not, though Giants and Cities walled up to heaven, yet fear them not.* So Moses encourages them, *Deut. 4. 21. Thou shalt not be affrighted at them, for the Lord thy God is among you, a mighty God and terrible.* And so on the contrary, when the people would needs go up to fight against the Canaanites, *Numb. 14. 42. Moses dissuaded them,* God had then withdrawn himself, *Go not up, for the Lord is not among you,* Sampson wist not that God was departed from him, Moses laments when God said he would not go with them; so the *Psalmist, Thou goest not forth with our Armies,* his presence is our *Palladium*, our shield and rock, the shields of the earth belong unto God; well then if such good comes from Gods presence amongst us, it is worth the inquiry, wherein doth this presence of God consist, how is he said and

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and known to dwell in a Nation? God hath a manifold presence.

First his substantial presence, so he present in all places, *he fills heaven and earth*, Jer. 23. 24. *The heaven of heavens cannot contain him* saith Solomon *Stand in awe of him*, he is in all places.

Secondly, he hath a glorious presence there where his glory and Majesty most appears, that's in the heavens, *I will dwell in the high and holy place*, Heaven is his Throne.

Thirdly, he hath a powerfull presence, when he manifests himself by any remarkable work, thus the Israelites questioned his presence when they were in want, *is the Lord among us yea or no*, Jacobs vision made him say, *God was in this place*.

Fourthly, he hath a gracious presence by which he dwells amongst us, I thank you gracious, and mercifull, and beneficial presence is that we speake of, there where he dwells.

First, God dwells in a Nation which he chuses to be his peculiar people, the people of his Covenant and Worship,

DAVID

David said, the Lord hath chosen Jacob to be his inheritance, thus Hosea calls the Nation and Countrey of the Jews, Hosea 9. 3. the Lords Land, and the world is his by dominion; but by special purchase and possession; so the Church is his, that's like the Lords Demesnes.

Secondly the place of Gods delight, that's the residence of his presence, delight fixes a man to his abode, when we are such a people that God takes pleasure in us, *Here will I dwell for I have a delight in it*, Psalm 132. 23, 14. *The Lord hath chosen Sion, he hath desired it for his habitation, here will I dwell.*

Thirdly there we are to reckon of Gods presence, where he settles his family; that's the usual place of presence and abode, where we see God gathers to himself a Church, is dayly collecting to himself a people to know him and worship him; there we may conclude that God vouchsafes his presence, Christ is thus described to walk amongst the seven golden Candlesticks, Rev. 1. 13. where it may be said of a people or place as God said of Corinth, Acts 18. 10. *I*

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have much people in this City, many names amongst you, there resolve that God is present; when they grow thinner and thinner, God is removing.

Fourthly, There we conclude is a place of presence and abode, where a man bestows most cost, a Lord will keep up all his possessions, so doth God the world, but his choicest care is for his Mansion-house; do we see a people enriched with his choicest blessings, his eyes are over them continually, no favour too dear for them, sure God dwells amongst such a people.

Fifthly, a man is said to dwell where his abode is most constantly; Sometimes God makes in his progress, some excursions into other places, as he did to Nineveh by *Jonah*, he may be sometimes as a wayfaring man that lodges for a night. *Jer. 14. 18.* Some rare tokens of presence; but where his Ordinances are constantly, and he fixes them, that's the place of his presence, we have done with the first, his presence it is the happiness of a Nation.

Secondly, consider, it is the bitter fruit

fruit of sin, that causes God to withdraw his presence, and to turn away from us; this is the malignant effect of sin in general, that it parts God and us, causes him to withdraw and turn away from us, his delight is to be in the habitable world, to be amongst the sons of men, but sin and wickedness causes him to withdraw and estrange himself from us, thus *Cain* complained, *Gen. 4. 14. I am cast away from thy face*, So *Saul* upon his disobedience cried out, *1 Sam. 28. 15. God is departed from me*; it was the wo-
full condition of all mankind, that by nature we are strangers from God, nay without God in the world, so *Paul* tells them at *Lystra*, that God suffered all Nations to walk in their own wayes, never owned or regarded them, our sins separate twixt God and us.

Secondly, not only the world of wicked men reap this fruit by their sin, but Gods own people find this uncomfortable desertion, when they grievously offended, he turns away from them, this *Moses* shewed them a visible resemblance of, *Exod. 33. 7. the people there*

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had sinned against God, then it is said, *Moses took the Tabernacle and pitcht it without the Camp, as far off from the Camp,* thereby signifying Gods displeasure against them, and his departure from them, as appears, the Tabernacle was to be in the midst of the Host; but he was offended and withdrew himself.

Thirdly, may not onely his visible Church, but even his darling Saints find this wofull effect, that their sins bring upon them, that God stands aloof off, and withdraws from them; how often doth *David* mourn for this, and pray against it, *Psalm 10. 1. why standest thou as far off O Lord, why hidest thou thy self in time of trouble, Psalm 38. 21. Forsake me not O Lord, O be not far from me, upon his sin of adultery, O cast me not away from thy presence,* this the Saints find often. & feel if they turn unto folly, God stands as far off, not to hear them, nor to help them, not to own them; *Tertullian* gives a reason, the holy spirit is a delicate thing, it will not rest in a defiled soul.

Fourthly, especially some sins of his people

people are of higher provocation, set him off from us.

First, as blood, and oppression and violence, that cast off Cain; so God sayes he would remove *Judah* out of his sight for the bloodshed of *Manasses*, when you make long prayers I will not hear you, your hands are full of blood, *Isa. I. 15.* verse.

Secondly, a secure neglect of Gods offers of grace, that turns him from us, when he stretches out his hands to us, and we will not come into him, then said God I will get me to my own place. This cost the Spoule sorrow, when Christ knockt, and she refused to open, *Cant. 5. 6.* At last I opened to my beloved, but my beloved had withdrawn himself, and was gone.

3 Thirdly, falseness in his covenant, corrupting of his Religion, that turns him from us: So what that works, *Zach. 11.* My soul loathed them and their soul also abhorred me, it was the casting off of the *Israelites*, *Psal 106. 39. 40.* They were deluded with their own works, and went about with their own inventions, then he

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abhorred his own inheritance; it made him forsake the tabernacle in *Shilo*, the tent which he had pitched amongst them, 78.60.

Fourthly, incorrigibleness in the use of the means of reformation, when God strives with them and they resist him, it was the case of the old world; his spirit should strive no more with them, but he cast them off. They rebelled against him and vexed his holy spirit. *Isa. 63. 10. Therefore he was turned to be their enemy and he fought against them*, thus God is giving over *Judah* as desperate, *Isa. 1. 5. why should ye be smitten any more.*

Thirdly, consider it is the blessed fruit of repentance, that it can recover Gods presence, causeth him to return graciously to us; when I name repentance, I understand, a reall, cordiall, spirituall repentance, that, and that onely can regain Gods favour, and return him to us; that you may the better acquaint your selves with this necessary and soveraign duty, not to enter into any large discourse of the nature of it, this solemn repentance will require of you these three actions.

First

First, humiliation; Secondly, lamentation and deprecation; Thirdly, reformation.

I will exmple to you out of the repentance of the *Ninivites*.

First, they put themselves to great humiliation, the King himself rose from his throne, laid his robes from him, and covered him with sackcloth, and sate in ashes, nay, man and beast were covered with sackcloth, prostrating, & debasing themselves before an angry God; we must put our mouthes in the dust, to be ashamed, and abasht, and abhorr our selves in dust and ashes; thats their humiliation,

Secondly, their lamentation or deprecation, they cried mightily unto God; *Jonah* 3-vers 8. The spirit of lamentation and supplication must abound in us; not ordinary perfunctory prayers, but we must strive and wrestle in prayer, as it is said of *Jacob* how he prevailed with God, he had power over the Angell and prevailed, he wept and made supplication unto him, *Hosea*. 12.4, 17. This God prescribes to the Priests, let the Priests the Ministers of the Lord weep between the

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Porch and the Altar, and say spare thy people O Lord.

Thirdly, their reformation, thats a main point in the *Ninivites* repentance, let them every one turn from his evil way, and from the violence that is in their hands, violence that was the sin of *Nineveh*, it was an oppressing people, it was that which mainly prevailed with God, see verse the 10. God saw their works that they turned from their evil way, and God repented, he saw their humiliation, he heard their lamentation, but yet that which pleased him best was their reformation; thats the fat of the sacrifice; is this the fast that I have required or chosen, a day for a man to afflict his soul, to bow down his head like a bull rush, and to spread sackcloth and ashes under him, is not this the fast that I have chosen, to loose the bands of wickedness, to let the oppressed go free, *Isa. 58. 5. 6.* Such repentance is like to prevaile with him, let him be turned away he will draw near to us and vouchsafe us his presence, see two places, *Psal. 38. 18.* The Lord is nigh unto them that are of a broken heart, & save

all such as be of a contrite spirit, *Isa. 57.*
15. I dwell in the high and holy place, with
him also that is of a contrite spirit,
revive the spirit of the humble.

First, repentance so pleases him that the
very thoughts and intendments of repen-
tance prevaile with him, thus *David*
found it: *Psalm 32. 5. I said I will confess*
my sins unto the Lord, and thou forgavest
the iniquity of my sin, so God promised
before you speak, I will hear and an-
swer you.

Secondly, the imperfect acts of repen-
tance prevaile with him, if true and sin-
cere though not according to the purifi-
cation of the sanctuary, *David* cries out
I have sinned, presently God absolves
and him.

Thirdly, nay God is so propitious to
repentance, that even outward repentance
(if it be serious) hath some good success
with him for the escaping of temporal
judgements; *Ahab* was a wicked man, his
sorrow was not for sin, but for fear of pu-
nishment, yet God passed by him for that
time upon his humiliation; so the *Isra-*
elites repentance, *Psalm 78. Was an un-*
found

found repentance, yet upon that he was so mercifull that he would not destroy them.

First reason, it is the property of a gracious nature to relent upon submission and deprecation, not to be implacable and revengefull, it is so with men, how much more is God graciously inclined, he is slow to anger, ready to forgive; two rare properties amongst men, those that are soon angry, if they be soon pleased, we count them good natures, on the contrary they go too often together, hardly angered and hardly pleased; but God is hardly angered, soon pleased; if thy brother comes and say it repents me, forgive him.

A second reason, especially when the breach is amongst friends, then love will be soon revived, thus it is twixt God and his people, though he be angry, yet he remembers his old loving kindneses, as *Isay. 16. 6. I will remember the daies of thy youth,* twixt God and his people, there is a league of love, and love it is soon intreatable, repentance removes the matter of Gods anger and displeasure, fire burns no longer

longer then the fuell feeds it, our sins are the fuell of his wrath, repentance removes them, and his wrath ceaseth, namely it is his own gracious covenant, the sweet condescension of the Gospel, he hath conditioned with us, if ye repent, he will be mercifull we owe it to *Christ*, and the Gospel, thus our Repentance prevails with him.

Come we to the second particular of this hope that he will repent, thats another gracious effect of our Repentance, it will cause God to repent; a strange work to see God repent, Repentance it is for man, and for sinfull man, God is not as man that he should repent. *1. Sam. 15. 29.* Repentance it is but in two cases, neither incident unto God.

First, when any thing happens upon our actions which we did not foresee, God is not mistaken, known to the Lord are all his works from the beginning.

Secondly, when we do that which we do not approve, Gods works are all holy and unblameable, why should he repent and yet we see the Scripture uses this language, *it repented the Lord that he had made*

(28) *is the safety of a Nation.*

made man, and it grieved him at his heart.

Gen. 6. 6. So it is said in Samuel it repented the Lord that he had made Saul King.

1. Sam. 15. 35. Not that God hath those motions and affections which we find and feel when we repent.

For first Repentance changes us, there is no change in God.

Secondly, Repentance afflicts us, God is not subject to any sorrowfull affliction.

Thirdly, Repentance condemns and blames that action of which we repent, all the actions of God are just and holy, and unreprieveable; it is a speech after the manner of men, not that God hath the affections of Repentance, but he exercises those actions which in man do flow from Repentance; when God changes his deeds and dealing with men, then the Scripture saith he repents; Repentance in God imports a change in some affect of his, no change of his minde, *Gregory* saith he is said to reverse his sentence, but not to alter his Councel; or take it thus, Repentance hath a double aspect, first, it looks backward to what hath been done, so it

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is *Nolle fecisse*, I wish I had not done so, this action is not in God, he is never sorry for what he hath done.

2. Repentance looks forward and so it is *Noble ultra facere* I wil do so no more, this God assumes to himself. I will punish no more; I will change my dealings, bless where I cursed, promise where I threatened, yet we must not part with this sweet expression of Gods repenting toward us, we see God clothes himself with this repenting and melting affection, *it repented the Lord because of their groanings*, Judges. 2.

18. *He repented according to the multitude of his mercies*, Psalm 106. 45. So God threatens many Judgements, then adds, the Lord repented of this, it should not be, *Amos 5. 7.* See how Gods relenting and reversing his threatnings, agrees with his repenting.

First, *in all their afflictions, he was afflicted*, *Esay. 63. 9.* How doth he seem to condole their punishments, *She hath received of the Lords hand double for all her sins*, *Isa. 40. 2.* How shall I give thee up *Ephraim*, my heart is turned within me, my repentings are kindled together.

Secondly, that is another expression of Repent-

(30) *is the safety of a Nation.*

Repentance to break off the curse that was intended, thus God assumes Repentance, if he hath punished, he will cease from punishing, if he hath threatned he will cancel his threatnings, if he hath passed Sentence he will reverse it, he desires to repent of the evil he hath purposed against them.

Thirdly, he that repents is angry with all that provoked him to do what he repents of, or were helpers, or instruments in the doing of it, thus doth God all those that had any hand in afflicting his people, he is highly displeased with them, as a Parent casts the rod into the fire; he will afflict, those that afflicted his people: thus God threatens *Edom* *Thou shouldest not have looked upon the day of thy brother, in the day that he became to be a stranger, Obad. 12. verse:* thus God tells *Abraham*, *The Nation that shall oppress them I will judge.*

Fourthly, he that repents of what he hath done, will do the quite contrary, so God repents over his people, hath affrighted them with threatnings, will refresh them with promises; *Ha*

he afflicted them with punishments, he will comfort them with blessings, *He hath wounded us, and he will heal us.*

Fifthly, a true penitent will vow the contrary, so doth God swear to them to spare them; for this is as the waters of Noah unto me; *For as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee nor rebuke thee, Isaiah 54.9.*

Sixthly, a true Penitent will not only do the contrary, but do a great deal more, redeem his former action by a double amendment, so God repents of afflicting his people, for a little anger a long great deal of love and mercy, *For a small moment have I forsaken thee, but with great mercies will I gather thee, in a little wrath I hid my face from thee, but with everlasting kindnesses will I have mercy upon thee, Isa. 54.7,8.*

3. The third matter of their hope, is the renewing of his mercies, he will leave a blessing behind him, here is a third benefit, by repenting, it gives us hope to recover his former mercies, it prevails

(32) *is the safety of a Nation.*

prevails with God, not onely to free
from judgments, but to store us with ble
sings, this good we get by turning and
repenting, we shall not be losers by
Gods Judgements and afflictions, it
here graciously promised, verse 25.
will restore to you the years that the Locusts
have eaten, the Canker-worm and the Can
terpillar and the Palmer-worm, my great
Army which I sent amongst you, not onely
no more annoyance by them, but you
shall regain your losses, not feel the
smart of former Judgements, these are
the welcomes that Repentance finds in
Gods hand; it doth not barely set us in
the state we were before, but betters our
condition: thus the loving father recei
ved his Prodigal, *Luk 15.* and not onely
pardons him, but embraces him, not onely
ly cloaths him, but adorns him: this is the
Superperdium of mercy, this is the dow
ry of Repentance; where he pardon
s, he doth not onely take off his
Judgements, but brings mercy upon
them; is this the manner of mercy?
O Lord, we count it fair favour to
scape deserved punishment, but over and

above

is the safety of a Nation. (34)

above to be laden with mercies ; and the manner of expression is to be observed.

First, It is called a blessing.

Secondly, a leaving a blessing behind him.

First to leave a blessing, no doubt they meant plenty and abundance, that which the Locusts had not already devoured ; First this speech acknowledges our being undone, and desert to lose all ; that's one fruit of Repenrance ; If we enjoy any comfort it is his goodness, a true penitent confesseth he hath forfeited all, it is his goodnesse that he takes it not.

Secondly, see how Repenrance hath purified and refined their Language ; Prosperity, Plenty, the fruits of the earth were our own before, all in *Esa's* stile, *I have enough*, or in *Nabal's*, *My bread and my flesh*, it is either Natures bounty, or the fruits of our labour, all of our own acquiring, thus we over possesse the things of this life, but when we repent the Prophet will teach us to call them as they are, blessings from his holy hand, our peace, before it was the wisdom of

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the State, or the dread of our enemies, or our riches and strength; but after a judgement, Repentance will teach us to call them as they are, blessings from God, and to whom to ascribe it.

Thirdly, see how Repentance will cause us to set a right estimate upon them, not so much to own them, as comforts, as love them as blessings, that is to take comfort in them as fruits of his hand, pledges of his favour, seals of our Reconciliation.

Fourthly, it will point us to the true Author, they are not fortune, but his hand leaves them to us, not our enemies, not the Surplussage of a judgement, but he hath commanded a blessing for us.

behind 2. It is said, leaving a blessing beind him, What means that? It hath three powers in it, in it are three intimations.

It sets out the just order of blessing, First, favour, then fruit of favour, Repentance. First aims at recovering of favour, *Pardon my sin, O Lord, cast me not away from thy presence*, most anxious for that after, that it hopes and expects other mercies, Oh a true Penitent prizes Gods

Is the safety of a Nation. (35)

Gods favour better then life it self, or the means of life, other means are additions, it is an unworthy love to love God for his blessings, and for himself. *and not*

Secondly, it sets out the measure of blessing; Repentance counts it an high favour, though God afflicts us, yet that he doth not consume us; though the Locusts come, or any other judgment, and God means to chasten us, yet it shall be in measure; it is our comfort, that when he punishes, that he remembers mercy not to suffer his whole displeasure to rise, that he punished us in judgment, not in fury, this *Isaiah* acknowledges, *Isa. 1.7. Except the Lord had left us a small Remnant, we had been as Sodome;* so *Jeremy* acknowledges this mercy in the captivity, *That we are not utterly consumed:* So God promises *Ezech. 14. 22. Yet behold, there shall be left a remnant, both sons and daughters.*

Thirdly, it shews the continuance; though he chastise us, yet he leaves a blessing, it is a comfort to a Penitent, that God reserves mercy till afterward, that his anger it is like a Land-flood, *non durabit*

tabit etatem, that he will do us good at the latter end, after our chastisements, as it was a great encouragement, that *Jeremy* was commanded to purchase at *Anathoth*, fields shall be bought, here is the contrary vicissitude of Gods dealing with the wicked, he may begin in mercies, but he will end in judgements; contrary with his Church, he may begin with chastisements, but it shall close up well; he will leave a blessing behind him, *Job's portion, his captivity was returned to do them good.*

Fourthly, come we to the fourth matter of their hope, a meat offering and a drink-offring to the Lord our God, that's a main blessing, they hope to recover by their repentance, it is a pregnant prayer, and many particulars in it.

First, the end they aim at in seeking deliverance from their enemies; that they might appear in his Temple, and worship him; if then we ask peace and safety to the purpose, that we might enjoy opportunities of serving of God, let him have the glory, so *Zachary* teaches us this Lesson in the 1. of *Luke*, 74, 75.

is the safety of a Nation. (37)

That we being delivered out of the hands of our enemies might serve him without fear, in holinesse and righteousness before him all the dayes of our life, it troubled David that he was excluded the house of God, Paul teaches us to pray for our Governours, 1 Tim. 2. 2. That we may live in peace and quietnesse in all godliness and honesty, peace without piety it is a carnal peace; this made David pray for the peace of Jerusalem, Our feet shall stand in thy gates. Peace is Gods hedge, about his Church, if his service prosper not break down the hedge.

Secondly, it is the fruit of our Repentance to offer meat-offerings, what were the Sacrifices of thanksgiving, Psalm 51. 1, when we have appealed by Repentance, then our Services and Sacrifices shall be accepted, till we be reconciled, all our oblations are abominations, he will not smell in our solemn Assemblies; incense is an abomination, but repent, and then God accepts thy offerings, an impenitent sinner is as if he blessed an idol when he prays, but the penitent shall speed.

Thirdly, it is the Dedication of a blessing

sing, they hope for a blessing behind him; of plenty if they may see, they will devote it to his worship and service, plenty every man wishes for, but wilt thou serve God, honour him with thy riches, the failing of this foretells all, because thou servest not the Lord thy God with gladnesse of heart for the abundance of all things, therefore thou shalt serve thine enemies in hunger, *Deut.* 28.47,48.

First, it is an holy care for Gods publick worship that it be maintained; God challenged the Jews for it after captivity, the times was not to build the Temple, but to stay till they had store, build private houses, let Gods house lie wast, see they aim at that, if we may have Gods worship, it is all they aim at; brown bread and the Gospel is good fare.

First, God shall have the glory:

Secondly not verbal, but with cost too.

Thirdly, and not a present but provide for a lasting worship, so much of the matter.

Secondly, the measure of hope, who knows; a strange kind of incouragement, yet

yet sometimes in Scripture this form is used. I find four places, the first is *Jonah* 3.8. Who can tell if God will turn and repent, it was the speech of a heathen King to a heathen People, not acquainted so well with Gods dealings, the second is *Daniel* 4.27. Break of thy sins it may be a lengthning of thy tranquillity; the third is this of *Joel*, the voice of the Prophet to the people of God. The fourth is *Zeph.* 2. 3. Seek the Lord ye meek of the earth, it may be ye shall be hidden in the day of the Lords wrath; it is but a may be, though the voice of the Prophet to the heathen people, it is a strange speech seeming contrary & inconsistent.

First, with Gods goodnesse, it is an excellency in every good nature to be easie to pardon, which of you that are evill know how to forgive; yet the King of *Israel*, much more the God of *Israel* is mercifull.

Secondly, inconsistent with his present invitation to Repentance, he prescribes Repentance, peradventure who prescribes Physick, so *Jonas* thought him ready to pardon.

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Thirdly,

Thirdly, inconsistent with the encouragement in *Isa. 32. 12.* The Prophet reckons up all Gods sweet Attributes, now seems to crosse all and dishearten their Repentance, by *quis novit* he will abundantly padon, *Isaiah. 54.*

Fourthly, it seems contrary to his absolute covenant and promise to pardon penitents, *Ezek. 18. 21.* *If the wicked do that which is right he shall live*, it is the Tenor of the Gospel, what shall we think of it, even this promise, and even this half promise and intimation may be usefull.

First, it shews the grievousness of sins, great sins are hardly pardoned, *Simon Magus.*

Secondly, it shews the hope that is left, after sin our hopes are much weakned.

Thirdly, it shews the difficulty of the benefit, we may be in such danger.

Fourthly, it shews the uncertainty of temporall freedom.

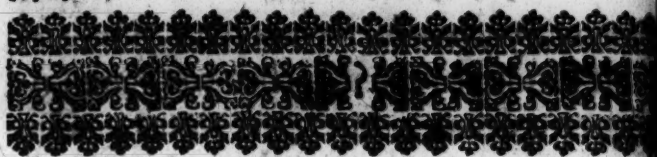
Fifthly, it shews mercy, and to be undone if we cannot challenge it. Here are two things the lowest step of hope, if we have no more, yet hold this, I will waite and pray, if I cannot get assurance.

Secondly,

is the safety of a Nation. (41)

Secondly, we when we have sinned a-
gainst Gods covenant, then we have no-
thing to pleade, but *quis novit*, who
knows; not according to thy covenant.

Psalm.



Psalm, 78. vers. 34. 35. 36. 37

*when he slew them, then they sought him and
turned them early, and inquired after
God, and they remembered that God was
their strength, and that the high God was
their Redeemer; nevertheless they did
but flatter him with their mouth
and dissembled with him in their tongue
for their heart was not whole with him
neither continued they stedfast in his cove-
nant.*

*Ingratiarum
actione pub-
lica.*



His Psalm; we
may term it
Psalm of record
or a Psalm
bring to remembrance, 'tis an holy Panegy-
rick or a song for the whole Nation of
people of the Jews; a solemn recitall of
the many memorable passages in the
Common-Wealth from their first settle-
ment

element, and it hath been the wisdom of Kingdoms & Common-Wealths to have their *Chronographas*, those that should record and register the severall passages and affairs of their State, to keep upon record their beginnings and foundation, their Acts and Monuments, the good and all events that have betided them; and accordingly the wisdom of God authorized and imployed his sacred Penmen and Secretaries to inroll and register up the severall passages of the Church, and to transmit them to posterity, in particular, besides those sacred Annals of his Church contained in the Historicall books of Scripture, the holy Ghost hath purposefully framed, some more summary and commendious, but yet full and perfect relations of the affairs of his Church, and this it likewise composed and framed into songs and psalms, to make them more fit carriage for memory, and that by the pleasantness of them they might sink more deeply into their hearts, & more strongly affect them. Thus *Moses* after all his Sermons, and commemorations made to the people, 32, *Deut.* Of Gods dealings with them

them & their carriage towards him, at which
 he composed a song, and it to the people
 and commends it to posterity as a lasting
 Monument for all generations, thus the
 poets among the heathen (whom *Tertulian*
Paul, calls their Prophets) had *carmen*
secularis, their state songs comprising
 the affairs of their Common-Wealth
 answerable was that sweet singer of *Isra-*
rael; the Prophet *David* is studious to
 frame such sacred songs; as first this pre-
 sent Psalm, so again the 89. Then the
 103. 106. 107. All publick Psalms are
 songs of commemoration; *David* de-
 clares that which the Prophet *Isay* speaks
 Chap. the 5. 1. *I will sing to my well-*
loved a song of my beloved touching
vineyard, I termed it a Psalm of recom-
 mence or of commemoration, & so it is, if we re-
 spect the materialls of which it consisteth
 tis a recitall of Gods gracious dealing
 towards his people and of their ungrate-
 ful dealings towards him again; but yet
 I find another name given by the Psalm-
 ist; tis called *Maschil* in the title of
 the Psalm, and that name respects the
 end and purpose of it. *Maschil* is
 Psalm

Psalm to give instruction; 'tis not onely
historicall but Doctrinal, even these Hi-
storick parts of Scripture are not onely
Gods day book to tell us what hath pas-
sed before, but they must be to us a Law
book to teach us what we must do, 'tis
not onely a Psalm to bring to remem-
brance which is the title of 38. and 70.
of Psalms, but Maschil a Psalm for instru-
ction, when he commemorates his ancient
mercies to their fore-fathers, thats Mas-
chil a Psalm of instruction, *we have heard*
with our ears O Lord, and our fathers have
told us, what works thou didst in their days,
in the times of old, what is the instruction
of that, it should teach us confidence in
God; Psalm 7. 1. That they might set
their hope in God. When he commemo-
rates ancient deliverances from persecu-
tions and enemies, thats Maschil a Psalm
for instruction, to look for the like deli-
verances from him in our dangers and
distresses, many a time did he deliver
them, then deliver us amongst the hea-
ven, Psalm. 106. 477. When he com-
memorates the wicked and ungracious
courses of their forefathers, thats Mas-
chil

chill a Psalm of instruction, to avoid the
 fathers sins, not to be as their forefathers
 a stubborn and rebellious generation
 that set not their heart aright, and whose
 spirit was not stedfast with God, and this
 instruction was not onely for them, that
 the after times of the *Jews* should make
 a profitable use of the former times, but
 it reaches to us Christians; Saint *Paul*
 tells us that the times of the *Jews* concern
 us Christians, *Rom. 15. 4. whatsoever*
things were written before time, were written
for our learning, and again, *1 Cor. 10.*
 He acquaints them what befell the *Jews*,
 then adds verse the 6. These things were
 written for our examples, to the intent
 we should not lust as they also lusted, and
 then telling them of the Judgments that
 befell the *Jews*, in the 11. Verse he saith
 these things hapned to them for exam-
 ples, and they were written for our admon-
 ition, so then this Psalm sets forth the
 great disobedience, and stubbornesse of
 the people of *Israel* under Gods govern-
 ment.

First, it upbraids them with forgetful-
 nesse of his mercies.

Secondly,

is the safety of a Nation. (47)

Secondly, it objects unto them their unproficiency and untractablenesse even by miracles.

Thirdly, it reminds them of the probable abuse of his patience.

Fourthly, it reproves them for their incorrigiblenesse by his chastisements.

Fifthly, it shews them withal the falsesse and unsoundnesse of their hypocritical Repentance.

The Text it contains this last, and so make the purpose of it to be Gods censure and reproof of the *Jews* unworthy Repentance, and in it observe these two particulars.

First, the severall Acts of their Repentance.

Secondly, the many defects and faults of their Repentance.

The first, will shew us, how farr they were in the practise of Repentance.

The second, will discover their failings, how much they came short of a true spiritual saving Repentance.

First, the Acts of Repentance, which ere they performed, they are four.

First seeking they sought him.

Secondly,

Secondly, returning, they returned.

Thirdly, inquiring they inquired earnestly after God.

Fourthly, Remembring, they remembered that God was their strong rock, and the high God their Redeemer; these are the four Acts and exercises of their Repentance such as they were.

Secondly, the Text sets out the defects of their Repentance, how much they failed in it, they likewise are four.

The first defect and fault of their Repentance was untimely, delayed Repentance, that implied in this word when not till such a time, then, not till then.

Secondly, was an enforced Repentance, not ingenuous and voluntarily undertaken; was extorted by plagues, they repented when they were under the rod, nay under the sword, was when he threatened them.

Thirdly, was an unsound Repentance, not true and sincere, but fained and affected only, was a flattering and lying Repentance, they flattered him with their mouth and they lyed unto him with their tongues.

Fourthly,

Fourthly, 'twas a momentany, transitory, unsettled, unconstant Repentance not firm and lasting, their heart was not right with him, neither were they steadfast in his Covenant, these foure faults.

First, untimely and backward.

Secondly, inforc't and extorted.

Thirdly, unsound and dissembling.

Fourthly, vanishing and unconstant.

These are usually linked together, one draws on the other, these four twists makes up *Esays* Cart rope of sin.

First he that puts off & procrastinates, and delays his repentance, he will never remember himself of it, or set himself to it, till some judgement awakens him and then constrains him to it.

Secondly, he that repents not but by constraint, and when he is under the lash, usually, if he look not well to it, it will be but a shew of Repentance and outward humiliation, and no better.

And then lastly, unsound Repentance will never prove lasting Repentance, he will soon be weary of it, and return to his former wont again,

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Come

Come we to the first, briefly take view of the Acts and exercises of the Repentance; seeking, returning, inquiring after God, and remembering of him. Actions all of them in their own nature good, all of them if rightly performed penitential Acts, good ingredients into Repentance.

First put them together, they are such acts as accompany Repentance, and will afford us a double meditation.

The first meditation arises by way of supposition.

The second by a direct position.

First, by way of supposition; these actions of seeking, returning, enquiring, remembering, being acts, and duties, and exercises of Repentance, they all suppose the quite contrary action that accompany our sinning, as thus

First, when we repent we set our selves to seek God, therefore when we commit sin we part with God, repentance that's a seeking, therefore sin and wickedness, that's a losing of God.

Secondly, in Repentance there is a returning to God, 'tis a work of conversion,

sion, therefore in our sinning there is a departing from God, and a forsaking of God, that's more, forsaking is more then a losing.

Thirdly in Repentance there is an inquiring after God ; therefore in a course of sinne and before we repent we never think of him, but sleight and neglect him.

Fourthly , in repentance there is a remembring, there is a remembring of God and of his mercies, therefore by sin we do not onely not actually think of him, but we grow into forgetfulness of God, we have no remembrance of him, these four evil effects of sin, take notice of them by sinning against God.

First we lose him, nay we forsake him, nay we never so much as think of him, nay we remove him out of our memories we utterly forget him, here's the condition of a stubborn and a wilfull sinner, a man that lives and lies in sin, he doth wretchedly cast off all communion with God, rejects and abandons him ; though he may have some vanishing notions of God, yet to all good purposes he is an arrant Atheist, without

God in the world, no interest in him, no effectual cogitation of him, this estimate the Scripture puts upon a wicked people.

First it calls them forsaken of God, *sinfull Nation, they have forsaken the Lord, Isa. 1. 4. So your fathers have forsaken me, Jer. 16. 11.* as Saints are a generation of Seekers, so these are a generation of forsakers.

Secondly the Scripture calls them departed from God, *Ezek. 8. 4. They have departed from me with a whorish heart. David describes a wicked man, Psalm 18. 21. I have not wickedly departed from my God,* there is a wicked departure, the Apostle forewarns them of it, *Heb. 3. 12. Take heed of an evil heart, to depart from the living God.*

Thirdly, the Scripture calls them revolvers, *Isa. 31. 6. The children of Israel have deeply revolted, they are grievous revolvers, Jer. 6. 28.* The Scripture represents them, as thrusting God from them. *Cause the Holy One of Israel to cease from before us, Isa. 30. 11.* and for the matter of inquiry or thought,

or remembrance of God, the Scripture makes this the mark, and guise and Character of a wicked man, to lay aside all thoughts of God, *the wicked through the pride of his countenance, will not seek after God: God is not in all his thoughts,* Psalm 10. 4. 5. God is far above out of his thoughts, he rushes at the name of him; Pharaoh said that which every wicked man thinks, *who is the Lord, I know not the Lord,* Exod. 5. 2. Ye that forget God; 'tis a wicked mans description, all the nations that forget God; it should beget some sad thoughts in us were there nothing else in sin, no other mischievous consequences following it, it should strike upon the heart of obstinate finners; what while I live in sin am I no better then an Atheist? Is this the fruit of all my courses, do they utterly estrange me from God? I lose him and the thoughts of him, and the remembrance of him; yes that thou dost; thou mayest go for a Christian, and be reckoned amongst the people of God, and seem to avow him and to be acquainted with him, but while thou livest in thine impenitency, thou art wholly estranged

from him. even the children of God, in their failings and infirmities they finde these sad effects partially, and in some degrees; not a fault that they commit, but it sets them off some degrees from God, it weakens their hold of him, they lose him in part; it dumbs their thoughts of him, it dulls their remembrance of him, but a wicked man in an impenitent course, hath all these mischiefs in extremity; thats the first meditation, their supposition.

A second meditation is by direct inference and position, that true Repentance will inforce upon us a seeking of God whom by sin we have lost, a returning to God whom we have forsaken, an inquiring after God whom we have neglected, a remembering of God whom we have forgotten.

First, it will put us to a seeking & thats the first act of estimation, it values that it seeks; if we count it as good lost as found, no great matter whether we hit or miss, there will be no seeking; if we meet with it by chance; well & good, but lightly valued, is but lightly sought for; it must be

precious

is the safety of a Nation. (55)

precious pearl that the Merchant seeks for, Math. 13. 45. When we come to this resolution, if we misse of Gods favour we are undone, if I find it again, I am made for ever, then we seek as we should, because we value it as we should, thy favour is better then life it self, Psalm 63. 3. See how David valued it, be not silent to me, least if thou be silent to me, I become like them that go down into the pit, Psalm 28. 1. It is dearth to misse him; better then life to find him.

Secondly, it will put us to a seeking, thats an act of diligence, search implies labour, and anxiety, and all possible indeavour, such are the seekings of Repentance; not a few slugish wishes, but it will be active and industrious, it lights up the candle and sweeps the house, Luke 15. 8. A penitent soul will give no rest to it self, till it have recovered God and his favour thats the seeking God will accept, ye shall seek and find me, when ye shall search with all your hearts, Jer. 29. 13. Not the lasie seeking of the spouse, In my bed by night I sought him, but I did not find him but when she gets up into the streets amongst

(56)

True Repentance

the watch men, then at last she finds him, thats the first.

Secondly, it will put us to a returning, it will make us tread over all our steps, and strainings and wanderings from God with sorrow, and undo what we have done before; do the quire contrary, it will make us resolve with the Church in *Hosea 2. 7.* *I will go and return to my first husband, for then it was better for me then now, so again Hosea 6. 1. Come let us return unto the Lord, it is called a conversion, a full and pregnant word, not a meer aversion from sin, Repentance it is not a meer cessation and giving over what we did before, and then rest, a man thats out of his way recovers not himself by a meer stop and stay, no, he must go back again.*

Secondly, 'tis not a meer diversion, give over this sinfull course. and turn into another, I will be no more prodigal, but I will fall into some other carnall or sensuall practise.

But 'tis Thirdly, a full conversion, that brings him to the first point from which he strayed; thus *Jeremiah, 4. 1. Directs, If thou wilt return, O Israel, saith the Lord,*

Lord, return unto me: it brings a man round about, makes him a quite other man; Repentance it will put us to inquiring, that is a busie work, inquiring and searching diligently, Saint Peter in 1. Peter 1. 10. Puts them together, our Saviour calls it; seeking, and asking, and knocking, consulting with others that can direct us, thus the penitents in the Acts of the Apostles. Acts. 2. 7. enquired of Peter and John, *Men and brethren what shall we do?* help and direct us, so the penitent Jayler, Acts 16. 30. *Sirs what must I do to be saved?* the Prophet Jeremiah shews them this duty, stand in the paths, and ask for the old paths, where is the good way; and Isaiah quickens them to this inquiry, Isaiah 21. 11. 12. Bids them enquire of the watchman, and what saith he, if ye will inquire, inquire, that it do it, and do it again, do it to some purpose; enquire of the guides that God hath set up. Enquire of those that have strayed and wandered, and have lost him & now have found him; what course took they, and it must be early, take the wings, If of the morning; early beginnings may do the much. Isaiah gives us this Item, the watch-

watchman saith the morning comes, and also the night, if yee will enquire, enquire, returne and come, the dayes are short, the morning spends, the night hastens, early seekers seldome misse, but late beginnings most commonly fall short.

Fourthly. Repentance it will quicken our memories, they remembred that God was their rock, and the high God their Redeemer, it will make us recall to mind all the goodnesse of God towards us, thus the revolting Church of *Israel*, when she bethinks her selfe of returning to God. She recounts how well 'twas with her when she kept her selfe to him. So the returning prodigall, *Luke 15*. He remembered the plenty of his fathers house, this remembering of Gods gracious dealings with us hath great force in the work of repentance.

First. It will upbraide us for our base unthankfulnesse, *Doe yee thus reward the Lord yee foolish Nation, is not he thy Father that hath bought thee, hath not he made thee and established thee, Deut. 32.6.*

Secondly. It melts our hearts into remorse and sorrow, oh, the love of Christ constraines us.

Thirdly.

Thirdly. It encourages and puts heart into our repentance, I will remember the years of the right hand, we have seen the 4 acts in which their repentance consisted, now follows the second thing observable, that the failings and defects of their repentance that made it unacceptable and they were 4.

First. It was untimely.

Secondly. It was extorted and enforced.

Thirdly. It was false and hypocriticall.

Fourthly. Twas momentary and unconstant and fickle

First. Twas untimely, a delaid repentance, they sinned, kept not his covenant *Psalm. 78. 10.* Again, they sinned yet more, *verse 17.* still they went on again, for all this they sinned still, *verse. 32.* wheeled off and delaid, and ser back their repentance. Even this is a malignant circumstance, breeds a great flaw and blemish in our repentance, the late date it beares, oh repentance would be a timely a speedy, and an early work.

Tis presently done, as soon as we have sinned, so, *ratione officij*, by the law of right and reason, a man is bound to be sorry

forry as soone as we have done evill, tis Gods Dove and he demands it presently, even in lending, *Solomon* bids us not put off till to morrow, much more in paying thy debts.

Secondly. Tis good repenting betime *ratione incerti*, doe it while thou maist doe it, while we have time, in the morning sow thy seed, thou knowest not what a day will bring forth, *Eccles. 11. 6.* here after repentance may be hid from thine eyes; we all pretend our resolutions are to repent, we grant we must repent, and resolve to repent before we dy, be it so, be sure thou repent before thou dy, and then thou must repent speedily, for time to come is most hazardous; uncertainty, the Jewshave a rule, he that vows to doe any thing before he dye, he must doe it speedily, because he is not certain whether he shall live till to morrow, and then his vow is broken, and he must answer for it.

Thirdly. Tis good repenting betime *ratione facilitatis*, timely repentance is the most kindly, and gentle, and easie repentance, a wound is best taken when it is green, defer to dresse it, and it will ranc

kle and fester, a bone is best put into
joynt as soon as it is out, neglect it any
time it will hardly keep in; repentance
is the physick of the soule, and physick
ye know is best taken in the morning, thus
Peter went out presently. when I was in-
structed I smote upon my thigh, Jer.
31. 19.

First. This is the failing of these men
repentance, 'tis all dilatories, put it off as
long as may be, it shews they took little
pleasure in it.

Secondly. They came unwillingly to
it, as a Bear to the stake, you must fetch
him about with a ring in his nose, not set
to it by any inward printiple of grace,
but upon other inducements, or inforce-
ments rather; but yet there is one word
in the text, which seemes to set a timely
date upon their repentance, 'tis said they
enquired early after God, how can this
stand with this procrastinating, when *mane*
properabant, saith *Calvin*, in the morn-
ing they hastened, *diluculo veniebant*,
so others by day break, true, true, all this
it takes not off the charge and imputation
and of late repentance.

First

First. It is an holy scorn and derision of their slow and sluggish returning unto God. Yes, yes, after so much time wasted and mercies abused, and provocations multiplied, now you bestir yourselves, is this your early return to God, so shaming their backwardness in this needfull duty.

Secondly. The Scripture even in the same place it upbraids sinners with delays, yet then uses this term of early seeking, *Prov. 1. 24. Because when I have called yee refused, I have stretched out my hand and no man regarded, verse 28. Therefore then they shall call upon me, but I will not answer, they shall seek me early, but they shall not find me,* here are two extremities, very late, nay too late, and yet early, such conversations, they have an early and a late, or rather, and an early, an evening and morning.

First. They have *vesper tinum culpa*, look at the time of their sinning, oh 'tis very late ere they repented, all the day long and they never thought of it.

Secondly. There is *matutinum pena*, the morning of their punishment, when
Gods

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Gods Judgements break in upon them then they bestir themselves; take their day of sinning, so 'tis *vesper*, take their day of suffering so tis, *mane, fero quoad culpam, cito quoad penam.*

Or thirdly. They seek and inquire, early, and yet very late, thats early, or *mane*, when one awakens, the sluggards morning, when he breakes off sleepe, that may be at noon or night in true computation, security layes a sinner in a deep sleep, when Gods hands awakens him, thats morning, till then they are asleep, thats the first fault, untimely.

A second defect of their repentance is that 'twas inforer, *cum occideret*, when he slew them and his judgements fell upon them, then they bethought themselves and turned unto him, thats a second malignant circumstance, that marres much of their repentance, till then they never thought of him, many other times there were that would have become their repentance, much better then this, when he slew them and fell upon them with a destroying judgement.

First. *Quando peccarunt*, as soon as they had

had sinned, had they any grace they should have repented, I told you before repentance is presently done as soon as we have sinned, God calls all that delays it, fools, *Prov. 1. 22. Tce fooles how long will ye love foolishnesse*, as *Tertulian*, *Dens dedicavit penitentiam in paradiso*, so, the time as soon as ever *Adam* had sinned, God summoned him to repent; wisdom and grace would have us doe so, thus tis with *David* when he numbred the people, presently his heart smote him, he saw his fault and sorrowed for it.

Secondly, well, suppose they took not the first time, there were more intermediate times before he came to slay them, *quando, benefacit eis*, when he did good to them, that should reclaim them, they sinned and yet he ceased not from blessing them, they murmured and yet he blessed them, they tempted him and yet he fed them, they would pose his power whether he could fetch water out of the rock, and he did it for them. O thats high time for Repentance, when Gods goodnesse wrestles and strives with our wickednesse, and would over come us, *Saint Paul* char-

ges it deeply upon impenitent sinners, tells them it makes them inexcusable, Rom. 2.4. *Or despisest thou the riches of his goodnesse and forbearance, and long-suffering, not knowing that the goodnesse of God leadeth thee to Repentance.*

Thirdly, there is another time when they should have repented, *quando invitavit*; when by the Ministry of *Moses* and *Aaron* he found fault with their sins and called them to repent, that sure is a just time for us to repent, when Gods word calls us to Repentance; 'tis that which *Christ* commends in the *Ninevites*, Mat. 12. 41. *The men of Nineveh shall rise up in judgement with this generation, they repented at the preaching of Jonah*; no sooner did God dispatch a Prophet to them to call them to repentance, but they yielded presently; 'tis that which *Saint Paul* takes comfort, in the matter of his conversion, Act. 26. 19. *I was not disobedient to the heavenly vision*, 'twas that also that commanded the conversion of those penitents, Acts 2. 37. *when they heard this they were pricked to the heart*, one Sermon of *Saint Peters* reclaimed them presently in the audience

One look of *Christ* took *Peter* ; the Ministry of the word is the great sanctified instrument to work us to Repentance, 'tis a great aggravation to our impenitency to live unconverted under that Ordinance.

Fourthly, yet there were other importunities that in all reason they should have to repent, though they slighted the former, that's *quando castigavit*, when he did visite their sins with more moderate and fatherly chastisements, we know God had his ferulaes, and rods, and fatherly corrections with which he did visite them. *Deut. 8. 2. 3.* He humbled thee with hunger and drought, want of bread and water, the wilderness in which he led them, was a School of afflictions, and therefore in allusion to that, afflictions are called a carrying into the wilderness, *I will bring her into the wilderness and speak comfortably into her, Hosea 2. 14.* 'Tis the usual way that God takes with us, when his word alone will do us no good, to write our lessons on our back with his rod, prosperity makes us wanton, afflictions many times hunt us in and bring us before him;

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him; sicknesse and poverty, and losses and other uncomfortable events, they are usuall means to reclaim us. *Hosea* compares afflictions to an hedge of thorns, *Behold I will hedge up thy way with thorns, Hosea 2. 6.* So that we shall have little list to break out, thus was *Manasses* converted, captivity and imprisonment wrought him to Repentance. *2. Chron. 33. 12.* *When he was in affliction he sought the Lord his God, and humbled himself greatly before the God of his fathers,* 'twas *Luthers* speech, *Schola Crucis*, 'tis *Schola Lucis*, and it is the great aggravation of wicked King *Abaz* in the time of his distresse that he did trespasse yet more against the Lord, this is that King *Abaz*, thars his brand, as if should say here is a sinner that afflictions will not tame; 'tis to great purpose that *Solomon* advises us, *Prov. 3. 11.* my Son despise not the chastising of the Lord, gentle corrections must not be despised nor slighted; and *David* his Father counted it an happy thing to get good by such chastisings, *Psalms. 94. 1.* *Blessed is the Man whom thou chastenest Lord, and teachest him out of thy Law :*

He shewes it will prevent this same accident, *vers. 13. That thou mayest give him rest from the dayes of adversity, untill the Pit be digged for the wicked.* Happy chastisement that prevents slaying, to doe as *Isay* speakes, *Isay 26. 16. Lord, in trouble have they visited thee; they poured out prayer when thy chastening was upon them.* No, this wrought not with them, *quando castigauit.*

So then here is the unworthy service of baseness of their repentance, no time would serve but *quando occidet*, when he slew them, never till their heads were on the block; yea this is *Pharaoh's* repentance, he stood out many a stroak, but when it came to a destruction, then he seekes to *Moses*, Oh I have sinned, save me from this death only. We condemn it in *Pharaoh*, and wonder at it here, in the *Israelites*, and yet upon due examination we shall find it the case of many of us take it first either more collectively, and largely, for our nationall repentance.

Or Secondly, more privatly and personally for each Man's particular.

First, Let us look abroad not to censur

and descant upon other Mens estates, but yet we may soberly consider the sins of the times, and lay them to heart ; have we not passed all the former quondos, the seasons of repentance with small amendment.

First, Not when we sinned, God knows many sins stand upon the score uncanceled.

Secondly, Not when he blessed us with deliverances, with peace, plenty, and freedome from annoyances, yet small fruits upon it *Edentibus beneficiis ingratis*.

Thirdly, Not when he hath by his word invited to repentance, nay, that *Manna* comes out at our nostrills, we begin to loath it, yee begin to question whether God speaks by us.

Fourthly, Not when he hath chast'ned us in measure, shot off warning peeces, rather then murthering Cannons, commotions, and plagues, and unnaturall discontent, we despise those chastisements.

Fifthly, When he comes to slay us, then we will berthink our selves, when the kingdom is in a light fire, and invasions of enemies, or intestine rebellions begin to

destroy us, then tis to be hoped we will repent.

Secondly. Let us take it more privately and personally, and then asks your hearts what time you set for your repentance; tis *cum occidet*; when we are on our death beds, and no hope of life; when God sends his last executioner to cut us off from the Land of the living, then we resolve to repent, well, tis possible you may do so, *depœnitentia non desperandum quem patientia Dei finit vivere.*

Yet consider first. Tis *infamia penitentia*, here is a brand set upon it by the holy Ghost.

Secondly, Tis *incerta, dubia*, there is small encouragment the scripture gives to it, rather rejects it, see what entertainement such seekers are promised to find at Gods hand *Prov. 1. 24. Because I have called and ye refused, I have stretched out my hand and no man regarded it, verse 26. I will also laugh at your calamity, I will mock when your feare comes, when distresse and anguish comes upon you. verse 28. Then they shall call upon me, but I will not answer, they shall seek me early, but they shall*

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not find me, see what encouragement such seekers have.

Thirdly, 'tis *suspiciosa penitentia*, there is great cause to suspect the good of such repentance, which is forc'd from us, *cum occideret* when the feare of death surprises us.

First, Because that lust that reigned in him is imp't and forc'd back by his afflictions, 'tis like the sap of a Tree in winter weather, all shrunk to the root, sorrow, and sicknesse, and any great affliction, 'tis like Winter weather, it imp's the branches, hinders our corruption from sprouting and so we think 'tis dead, but the root holds life and sap, warm weather, prosperity will make it spring again like *Jobs* trees, *chap. 14. 8, 9.* through the heate of the weather they will bud.

Secondly, in the feare of death, or any sore affliction, we may take our selves to be mortified, because afflictions will justle out temptations, a Man laid on his sick Bed will have little list then to entertain the temptations of sinfull pleasure, he hath lost his relish of them for a time, as sick men can finde no sweetnesse in meats
(which

(which otherwise they delight in) because their tast is for a time imbittered; let them recover health, and they will fall to againe.

Thirdly, in sicknesse many take themselves mortified, not because sin is weakened in them, but nature is infeebled, that withdraws her strength, by which sin was active; recover nature, and sin will recover, as a graft in a Tree, let the Tree spring, and that will spring too; 'tis not the body of sin thats mortified, but the body of nature, that is infeebled; put not thy conversion then upon hazardous adventures, stay not till he come to slay thee by death, 'tis an infamous, 'tis an uncertain, 'tis a suspicious repentance, thou maist be mistaken in it.

Come we to a third defect of their repentance thats falsenesse and dissembling, it was a flattering, unsound, hypocriticall repentance. Neverthelesse they did flatter him with their mouths, and they lyed unto him with their tongues, all their conversion and turning unto God, 'twas but flatter y and falsehood, and this flattery and falsehood will appeare.

First in their professions. Secondly in their promises, flattering professions, and false promises.

First. Flattery is seen in profession, first a flatterer will professe a great esteem of goodnesse and worth in the person whom he applyes himselfe to; ready to ascribe much unto him, so did these hollow converts in their affliction, they acknowledged God was their rock and strength, and the high God their redeemer, thus the *Herodians* flattered Christ, *Mat. 12. 16.* Master we know that thou art true, and teachest the way of God in truth, and regards no mans person, Christ discovers them, why tempt ye me ye Hypocrites, such are the soothings of unsound repentance when afflictions presses us, O then we will acknowledge God and his goodnesse, as *Benadad* did with the King of *Israel*, oh the Kings of *Israel* are mercifull Kings, but yet false and trecherous for all their profession.

Secondly. Flattery is seen in profession of great love and affections, *Judah's* his kisse, a profession of great love, as if Christ were dear to him, such professions
Hypocriticall

Hypocriticall repentance will make under affliction; such love *Ziba* shewes to *David*, professed great love and loyalty to him, the *Jewes* had such blandishments to Gods word, *Esa.* 29. 12. *That they drew nere him with their mouth, and with their lips did honour him, in our extremities,* who but God and Christ are in our mouthes, then we seeme much to affect them.

Thirdly. Flattery is seen in profession of sorrow for any offence, a dissembler to escape his due desert, will confesse all, and professe great sorrow for former offences, thus did railing *Shimei* to *David* 2 *Sam.* 19. 18. Oh who so sorry for his offences, who so submisse in confessing it, and such professions an Hypocrite under the lash will make to God, the *Israelites* when thunder and lightning were about their ears, 1 *Sam.* 12. 19. Oh we have sinned in asking a King, besides all our other sins, these are there flattering professions.

Secondly, as they flattered in their professions, so they were false in their promises, repentance will make vowes and promises and so will this false and counterfeit

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feit repentance abound in promises, aske *Pharaoh*, if God spare thee this time, wilt thou let *Israel* goe? O yes, no longer stay, an Hypocrite will bribe God with promises, spare me this one time, yet all false, here observe a double falseneffe, false in intention, say what he never meanes, his tongue contradicts his head.

Secondly, false in performances, he never makes good what he says, *David* calls it lying fained obedience, *Psalm. 63. 3.* *Through the greatnesse of thy power shall thine enemies yeild fained obedience to these false and counterfeit:* So then in that these *Jews* were thus false and fraudulent in their repentance, it will discover to us the dangerous condition of this sin of hypocrisie.

First, see the guilt of Hypocrisie, rather then faile it will counterfeite and set any duty, though never so unacceptable, as repentance is, no duty in religion goes downe so hard with hypocisy as repentance, repentance is a shameing duty, a Penitent must confesse and acknowledge he hath sinned, take shame and confession to himselfe, cry out with the Leper I am uncleane.

uncleane, now Hypocrites are *animalia glorie*, all for their credit and reputation, in matter of opinion they are in no error, *quod volumus sanctum est. Joh. 9. 40.* what are we ignorant and blind also, in matter of conversation they are without spot or wrinkle, you are they which justifie your selves before men, *Luke 16. 14.* 'Tis hard to bring them to acknowledge either error or fault, but yet if it stand for their turn they will even act a penitents part, and confesse and recant and seem to be sorry for sin, so did *Simon Magus*, and *King Saul*.

Secondly, See the pertinacy and obstinacy of hypocrisie, 'twill act and counterfeit, and never give over, no not in the greatest affliction, *cum occideret*, when Gods hand is in slaying them, yet then they will counterfeit, neither mercies, nor miracles, nor chastisements, nor plagues will alter or change them, *Isaiah 26. 10.* *Let favour be shewed to him, yet he will not learn righteousness*, nay let Gods hand be lifted up, yet they will not see it; of all other sins the hypocrite is the most hopelesse and incorrigible, afflictions have brought

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brought home prophane sinners, but an Hypocrite will stand to that too, either accuse God for afflicting him, or dissemblingly accuse himself, like some desperate cutpurse, that will steal and pilfer in the Sessions house or at the Gallows.

Thirdly, See the brutish and stupid sottishnesse of hypocrisie, 'twill not onely undertake to deceive men, but God also, think to mock him with flatteries and lies, as *Ahaz*, how did he cover his infidelity, Oh he would not tempt God, what saith *Isaiah*, Chap. 7. 13. *Is it a small thing to weary men, but will you weary my God also*, an Hypocrite will not onely fault with men, seek to delude the world, *but they are lying children to God*, *Isaiah* 30. 9. Thus *Peter* chargeth *Ananias* and *Saphira*, that they lyed not to men, but to the Holy Ghost, *Acts* 5. 4. Thus *Isaiah* brings in the Hypocrites of his time, boasting even to God of their hypocriticall service and devotion, *wherefore have we fasted and thou seest it not, wherefore have we afflicted our souls and thou takest no knowledge?* *Isaiah* 58. 3. Indeed lypocrites are in truth secret Atheists, they
turn

turn the glory of God into an Idoll, hoping to put him off with vizards and counterfeits, worse then *Jacob* towards *Isaac*, God can neither see, nor feele, nor find out their mockeries, thats the third, the falsenesse of their repentance.

Come we to the fourth defect of their repentance and conversion; it was momentary and unconstant, their hearts were not right with him, verse 37. *Neither were they stedfast in his covenant.* and this clause comes in as prooffe of the former, tis a conviction of their unsound and Hypocriticall repentance, and here is a double conviction by which an Hypocrite may judge of himselfe, their repentance was false and fained.

First because twas not hearty, true repentance is hearty repentance if the heart be wanting tis counterfeite and hypocriticall, their heart was not right with him.

Secondly, Because 'twas not lasting and durable, they were not stedfast in his covenant.

First, Twas hypocriticall because twas not cordiall, and hearty, how was it not hearty

heartly, were they not in earnest, was it meer outside, acted, pretended repentance tis likely not, theirs a double hypocrisy.

First, Formall and expresse, when he that acts it, intends onely to counterfeit, means nothing else, thats grosse hypocrisy: such were the Pharisees in Christs time, and the world is full of them; hardly can we think a man in such a case, as these *Israelites* were now in, at the point of death, would be so grosse, to mock God expressly.

Secondly, There is an Hypocrisy of a finer thread, thats interpretive hypocrisy wherein we deale falsely with God and our selves too; such as God will Judge, hypocrisy how is that, when a man rests in some acts of repentance, but it failes and falls short in the main, and is careless of that.

As first, There are some actions of repentance, as confession of sin, calling of mercy, promising amendment, these are good, but yet more is required.

Secondly, There are some affections and passions of repentance, as sadnesse, and sorrow, and feare, and anxiety of mind

mind, and other passionate motions, these all are good, but yet fall short.

Thirdly, What then is wanting, the main of all is that the heart must be changed, I say changed, it may be affected, dejected and troubled, and yet remain as bad as ever, so it is with *Pharaoh*, the terrours of God deeply affected him, so was *Ahab* strangely cast down at *Elias* threatenings, he was sad in good earnest, and what think you of *Judas*, was not he much affected, but no new change was wrought in their hearts, they were the same men still, *Pharaoh* an oppressor in his heart, *Ahab* a persecuter.

Here then is that which makes up repentance to be true and spirituall, and such as God will accept, when it puts a new heart into us, changes our nature from what we were before, begets in us new resolutions, that we chuse what we refused, love what we hated, frames the very heart anew, in this case, hypocrisy works like art, sincerity like nature, how is that; why natures works begins within, frames the inwards of a man, first the heart, then shapes the outward members.

so doth sincerity, but art that works upon the outside, alters the figure, and outward lincaments goes no further, so doth hypocrisy.

Judgethy conversation by this tryall, art thou another man, a new frame put in to thee, hath God taken away thy stony heart and given thee a heart of flesh;

A second conviction of the unsoundness of their repentance is, that it was a fleeting momentary unconstant repentance, they were not stedfast in his covenant, true repentance will prove lasting repentance, hypocriticall repentance is slippery and unconstant.

First, A true convert hath an inward principle of repentance planted into him, grace is a second nature, and workes constantly as nature doth, but an hypocrite in his actions of reformation and repentance is moved, not by an inward principle of God, but by some outward motion, when that crosses, his conversion failes; the motion of piety in a good Christian are like naturall motions, the motions of an hypocrite, are as artificiall motions, the motions of the Sun and of

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the clock keep time alike, and for a while we will say a clock goes as the Sun, I but here is a difference, the one moves out of an inward principle, naturally the other, the clock is moved by an outward principle, the weight and plummet make it goe, and when that is down the Clock stands still, or as in waters, the natural streame flowes alwayes, 'tis fed with a streame; but a suddain Landflood though it runs strongly for a while, yet it will drye up, it hath no Spring or Fountaine to feede it.

A great difference 'twixt affection that will tire, and affection that will hold out, a great difference 'twixt passion that is suddaine, comes and goes, and 'twixt resolution that is constant, suddain flashings of heare are one thing, and the kind warmth at the heart is another, a good Christian is the same out of affliction that he is in affliction, an hypocrite oh he is a new Man on his sick bed, recover him and ye discover him, as covetous & prophane in affliction he vowes, in prosperity he forgets his vow, what saith David, Psal. 57. 8. *My heart is fixed, O God, my heart*

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is fixed: I will sing and give praise. *Psal.*
66. 13, 14. I will pay thee my vows, which
my lips have uttered, and my mouth have
spoken when I was in trouble.

In repentance he hath rennewed his Co-
venants with God, and he will not breake
with him, failings he may have, but yet he
revolts not, *David's* resolution is this, *Psal.*
119. 93. I will never forget thy Command-
ments, for by them thou hast quickened me.



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Lake 23.



Luke 22. Verse 31, 32.

And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith faile not; and when thou art converted, strengthen thy Brethren.



IN this Chapter the Evangelist relates to us our Saviours approach and preparation to his death. Now this Son of righteousness being to leave the Horizon of this World, and to descend under the Earth, and sit in a Cloud, he was dismayed and affrighted, and perplexed with the expectation and feare of death; but as the Sun in a cleare evening, when it is neere setting, casts forth most beautifull and glorious beames of light; So our Saviour

our now approaching towards death, shines forth in most heavenly meditations and exhortations to his Apostles. He doth that which the Prophet *Isaiah* perswaded *Ezechiah* to do when death approached, he set his house and family in order, Like holy *Jacob* when he drew towards his end, he called his twelve sons, and forewarned them of what should befall them, and instructed them, and blessed them; so here our Saviour calls his Twelve Apostles, and forewarns them likewise of what should betide them, and seals up his love and blessing to them.

First, He makes here his last will and Testament; and publisheth and seals it up to them by the institution of the Sacrament, *verse 19. This is the new Testament in my blood.*

Secondly, He makes here a bountifull and blessed bequeathment to his Disciples; as *Jacob* to his Son *Joseph*, he bequeathes him the portion that he had won to himself by his bowe and by his sword, so here our Saviour bequeathes to his Disciples, to the Church of God the great conquest of his own blood, the purchase

chase of his death and passion, I bequeath
o you a Kingdom saith he, *verse 10.*

Thirdly, He foretells them of troubles
and afflictions, he forewarnes them of
temptations that should befall them; he
gives them notice of their grand Adver-
sary that would labour to disapoint them
of their inheritance, and defeat them of
the Kingdom.

*Simon Simon Sathan hath desired to
winnow you as wheat, &c.*

SO then the Text you see is a seasonable
gracious prediction of a great tem-
ptation. The hour of temptation was now
falling upon the Apostles, and Satan was
now dragging his nets and framing his
pits, and setting his snares to take them.
And our blessed Saviour not only by the
Spirit of prophesie but by his allseeing
eye of divinity discovers all the intend-
ments of Satan; and gives them notice he
carries an eye on all Satans plots least
Satan should have advantage against us
for he is ignorant nor of his devises as the
Apostle speaks, he has his constant eye
upon

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upon his Saints and upon their enemies, his eye is upon *Leviathan* the old Serpent least he should annoy the Church of God. I the Lord will watch over it day and night, Hence *Bernard* taking into his meditation the constant practice of *Christ* in forewarning his Church of temptations; he terms *Christ* the creature that hath sympathy with man, That creature when it sees a man asleep, and a Serpent or Snake making towards him to hurt him; runs to him, and strikes him and awakes him that he may escape the mischief, So here *Christ* sees his Apostles slumber in security, and the old Serpent making towards them to annoy them, he rouseth them out of their security by this watch word, and tells them *Simon Simon*, Satan is on you and desires to winnow you, &c. In the words themselves observe these three particulars.

First, A danger foretold *Simon, Simon*, Satan hath desired to winnow you as wheat, &c.

Secondly, Here is a deliverance assured them, but I have prayed for thee that thy faith fail not.

G 4

Thirdly,

Thirdly, The duty of thankfulnesse required of them, and then when thou art converted strengthen thy brethren.

For the first, the danger foretold them there are three things observable in it.

First, The person forewarned that is in this word, *Simon, Simon*.

Secondly, The enemy foretold, Satan hath desired.

Thirdly, The mischief intended by him to winnow you as Wheat.

First, The Apostle here warned, it is said here to be *Peter*, Christ directs his caveat to him, and awakens *Peter* especially by this quick compellation, and it carries briefly with it a threefold consideration.

First, This compellation that our Saviour useth is no men personate, he directs it here in a particular speciall terme to him, he names him here *Simon*. He doth not direct his warning and caveat in generall termes, he saith not the Church of God is in danger, and Satan labours to bring in mischief on Christianity, but he brings it home to *Peter* in particulars, and gives the caveat to him in particu-

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lar, and it carryes a threefold intimation.
First, On Christs part, and so it is an
intimation of speciall care, he carryes a
particular eye upon *Peter*, and upon eve-
ry one that belongs to his care and provi-
dence, he speakes to him in individuall
punctuall termes, he is tender of his pro-
tection, it argues the large and unlimited
compasse of his knowledge, he takes no-
tice of every man, he sees our condic-
tion, he observes our actions, he beholds our
carriage in all the turnings of our lives,
his eye is on whatsoever can befall us. As
it was rare and excellent in that great
Commander that knew every Soldier in
his Army, and could call every one by his
name. I say it argues not onely his
knowledge and inspection, but his espec-
iall regard and affection, he fixeth the eye
of his providence upon every poor Chri-
stian that belongs to him, as *Austin* sweet-
ly meditates, *O tu omnipotente, &c.* O
Lord God, (saith he) thy care reacheth
to every particular man as much, as to the
whole Church, and thou as much tendrest
and art provident over every particular
man, as of the whole frame of Christi-
anity.

We

We are told indeed by some that he absolutely intends the salvation of the Church in generall, he will provide that the Church of God shall not be ruined, he hath built it on an impregnable Rock, but notwithstanding they say that this of that particular may, any one Christian may fall away and perish. No verily, the providence of Christ is as carefull for *Peter* and *Paul* and every one whose names are given up to him. He bears every one on his brest and on his shoulder, as well as he supports the whole Church. This was foretold by *David* *Psalm. 72.* he saith not onely that he will have a care that the Church shall flourish in his time, and that there shall be abundance of peace, but he will have a care of the poorest sort, he will deliver the poor soule from violence, and precious is every poor soule in his sight: It was typified in that charge that was given up to *Moses* when he tooke the charge of the Government of the people, all the people were delivered him by Pole and by tale; a muster was made at his first entrance into his Government, and God surveyed

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surveyed all the Army, a particular of them was given to *Moses*, and when he resigned them to God again he gives them by tale. It was typified on *Aaron*, he bore the names of all the Children of *Israel* in his bosome, not onely our persons, but our hairs, are hairs of the heads of his children, their persons then are under his eye and observance, under his regard and particular inspection. That is the first thing it is an intimation of particular inspection.

Secondly, This personall name carries an intimation on Satans part of malice, he desires that no flesh should be saved, he thirsts after an universall destruction, but notwithstanding his more special spight is against the Church of God, he takes more felicity in the ruine and overthrow of one Christian then in the damnation of a 1000 others, to recover one that is gotten out of his snare to bring *Israel* back, after they are gotten out of *Egypt* it is a great joy and comfort to Satan; but above all he rejoiceth that the most eminent Saints, *Peter* and such as are Pillars of the Church, the overthrow

erthrow of them is a great Conquest to him. One *David* is more then 10000. of *Israel*, and to bring him to sin is his cheife ayme, hee hates those above all. The choicest Saints are the marke of his greatest malice: the image of God where it is clearest, enrageth Satans malice most. He hates us all, but those that excell in vertue, and beare the livelyest Characters of God are his cheife ayme.

Secondly, Above all, he feares Saint *Peter* and such as he, if they stand they work great ruine to the power of Satan. *Peter* killed his thousands, and *Paul* his 10000. If these stand they make havock of the power of Satan, and trample on principallities and powers. Therefore as *Pharaoh* made it his plot to destroy the male Children,, so doth he to destroy the most masculine Christians of the highest improvement of grace. As it was the plot of *Sampson* when he would destroy all the *Philistines*, he goes to the Pillars and pulls them downe, so it is his policy above all others, he goes to *Peter*, and the Apostles, and the cheifest Saints, that is the

the second intimation of Satans malice.

Thirdly, This compellation, *Simon, Simon*, it carryes an intimation on *Peters* part, that is of speciall care and circumspection in case of temptation, it is not enough to rest in generall promises, the Church of God is sure, it is built on a Rock, and there we rest our selves, but we must make provision for our own safety. As in the case of War and invasion, men are not content that the Coasts be guarded, & the Castle fortified, & that there be publick care to watch over the kingdom, but every man provides for himselfe, and hath Armour for his owne use. So in the case of temptation, we are not to entrench our selves with generall promises of the Church that is built on a Rock, and it shall stand, and the power of Hell shall not prevaile against it. It is true Satan in his War against the Church will loose the maine battell, and he and his instruments that fight in a damned quarrell, they shall be overthrown. O but if thou look not to thy selfe, thou mayest have a wound and be taken in the battell.

See

See this care of personall provision how Paulargeth it, Gal. 6. 1. Brethren if any be overtaken by infirmities, you that are spirituall restore such an one with the spirit of meeknesse, considering thy self least thou be tempted. In the exhortation, finally he begins in the Plurall, Brethren, you that are spirituall recover you such a one; but when he comes to caution consider thy self. A man would think it were sollecisme, and indeed it seems to be a slip in Grammer; Brethren, look to thy self, and you that are spirituall see that thou be not tempted. No, it is an elegancy, for in compassion all must come in, but in caution every man must look to himself; Brethren help one another, but let every one look to himself in case of temptation; consider thy self least thou be tempted. Thus we see the first consideration, it is a name of personall compellation, *Simon Simon*.

Secondly, This compellation it is a name more naturall to him then his other name; he calls him not *Cephas* and *Peter*, and by these names after he useth to call him, but *Christ* passeth by these, and calls him

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him by the name he brought with him before he was a Disciple; *Simon* especially now in the case of temptation he doth not mind him of his priviledge; thou art Rock, thou art a stone, and these shall secure thee and the divine promises; but consider what thou art in thy self a weak man divested of all priviledge & security by thy own naturall condition, and compassed about with many infirmities.

In case of temptation the safest way is not to consider our strength but our weaknesse.

Not what we are by priviledges that comes from without us; but what we are in our own weaknesse; if we be left to our selves. As the Lord speaks in *Isaiah* to the people of *Israel*, when he tells them of their danger, he calls them, thou worm *Jacob*; he puts them not in mind of their excellencies and prerogatives; but what they were in themselves, poor Worms, unable to rescue themselves or to resist any force. The best way is to consider what we are in our weaknesse, and not in our strength; Thoughts of strength breed security, and are forerunners of ruine; but

but thoughts of weakness & insufficiency
awaken diligence to prevent our danger,
still we see in all the supplies and im-
ployments that the Saints had; they spe-
best that were conscientious of their
weaknesse: What furnished *Moses* and
made him so compleate a man for his ser-
vice but the urging of his own weakness.
First he pleades his own weakness, Lord
I cannot speak, God supplies that, And
then another, I am fearfull, and he argues
many insufficiencies of himself, and the
pleading of his insufficiencies gained him
abundance of strength from God: in re-
m-
pration remember the best of us, as the
spirit is willing, so the flesh is weak: And
consider not onely that we are built
on a Rock, but our old foundation in the
dust; not to remember that we are *Peter*
and *Ceph's*, and are strengthened by privi-
ledges, but *Simon*, *Simon* compassed with
infirmities. That is the second, it is a na-
turall name.

Thirdly, This compellation it is a name
ingeminat, our Saviour is not content
once to jogg and awaken him out of his
drowziness, & infirmities, but he doubles it

and

and quickens him up with a vehement compellation, and that for these reasons.

First, There is some quickning sharpnesse in this ingemination, *Simon Simon*, a little before the Apostles were fallen into a strange dispute; and debate among themselves who should be the greatest; they were at a great dispute, they would needs know who should be the supreme, they imagined a kind of Popery, who should be the leader of all the rest; our Saviour sees it and pitches it, and calls them off with sharpnes and acrimony: are you thus disputing for Mastership and supremacy; the common enemy is upon you, Satan is at hand ready to swallow you up, and you are together by the ears.

It is the usual condition of the Church of God, when they are in the greatest dispute and objecting one against another for supremacy, and Mastership they are in the greatest danger, the greater severity is on them,

THUS *Jeremiah* takes of the ambition of poor *Baruch*, The Lord will bring

bring a captivity upon the land, and seek-
est thou great things for thy self; The
common enemy is upon us, and hath cast
in his fire balls of contention, and shall
we contend who shall be Mistris, it is a
secret check, he shews, that while they
were disputing about supremacy they
were in danger, while they think they
stand in the height, they fall down as *Ber-
nard* saith.

Secondly, This ingemination that our
Saviour useth; it carries with it a great
strength of warmth and heat of affection,
he looks on their danger, he pitties their
security and tenders their welfare, there-
fore he is stirred in all tenderneſſe of affe-
ction; to bring them out of the snare.
O Simon Simon; It is the gracious love
of our Saviour, he hath not onely an eye
of inspection on our danger, but his bow-
els are stirred with compassion; they are
rolled together, his heart melts in our
afflictions and temptation.

This form of speaking is used in any
extremity of the Church: In their sorrow
in captivity, *Exod. 3.* See how God
speaks, I have seen, I have seen; In the
danger

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danger of *Isaac* to be slain by *Abraham*, God posts an Angell out of heaven, and the messenger comes upon the wings of the wind; and saith *Abraham Abraham, &c.* So in the case of desolation and sorrow that the Church was in, how comfortably God speaks to his people; comfort ye, comfort ye my people, &c. There is no tender hearted Mother, that springs forth into passion and rendernesse of affection, upon sight of the danger of her child, as God is stirred to compassion, and his bowels yearn to catch us as fire-brand out of the fire, to deliver us out of the snare of Satan.

Thirdly, It is a quick speech *Simon Simon*, to awaken and stirr them out of their greatest security. The Apostles were at leisure to fall into many disputes, and never considered the danger of them; *Christ* is faine to double his voice, and to lift it up as a Trumpet to awaken them, As a man that sees fire break out of his neighbours house; and knows that they are all asleep, he bounceth and knocks at the door, and calls to awaken them out of danger: so *Christ* is vehement and importu-

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nate. There is a kind of Lethargy that falls on Christians sometimes that they must be affrighted out off by fearfull compellations: The best of Gods Saints have need of these warning pieces to be shot off at their ears, not only the wicked that lye benumbed in security, and are taken by Satan at his pleasure in every temptation; but the best of Gods children. And our spirituall dangers do no more affect us, then the bodily danger of Lot when he was loath to escape, and it seemed a fable to his sons when they were told of it, therefore *Christ* is earnest and importunate with them; so you see the first thing the person warned *Simon*.

The second is the enemy foretold, Satan desires to winnow you; And here are these two particulars.

First, The enemy himself that is Satan.

Then secondly, the provision and preparation he was to do this mischief, he did earnestly desire.

First, Here is our enemie Satan, it is one of the nathes, that the Scripture decipher the enemy of our salvation by, sometimes he is called *Diabolus*, the Accuser
somerimes

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sometimes ~~in the~~ the Tempter, sometimes Apollyon a destroyer, here Satan an enemy, and it is a great aggravation of the danger to know the greatnesse of the enemy that besets us, he is Satan.

First, A malicious deadly enemy, he hunts for the precious soules of men.

Secondly, He is a subtile crafty enemy he knows, as *John* speakes, he hath the mistery and depth of temptation.

Thirdly, He is an old inveterate experienced enemy, he is beaten to his trade, he is excercised and versed in the art of temptation. See the danger of this enemy by three reaches and depths of mischeife that he conveyes in his temptation.

First, This temptation that he sets on *Peter* by, it was an importunate temptation, there was great importunity in this temptation to set on *Peter* and the Apostles. There were many discouragements that might have deter'd him from setting on the Apostles, the Apostles were not unarmed, they lay not naked, they were not as a Citty whose wals were broken down, open to invasion, but there were many things considerable in the Apostles that

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might have driven him off from his temptation, and yet he would assault them.

First, They were in Christs society, a great priviledge, and it was a great discouragement to Satan to set on Christs servants, those that lived and were in the sanctuary of his society. If Satan had set upon strangers, those that were out of Christs love, as a bird from the nest. So is a man that straves from his place: saith *Solomon*, a man that is out of the society of Christ and of good men, he lies open to every free-booter, Satan may take him at his pleasure, if Satan take a man at a Stage-Play, he seizeth upon him on his own ground, but the Apostles were in the Sanctuary of Christs society; yet Satan dares break into Christs family and offer temptations and assaults upon his own servants about his body; no society, not the whole Church of God, but the society and presence of Christ deterred Satan from assaulting by temptations, so it was in *Judas*, he wonne him from his Masters company, he rook him from his heeles, and carryed him away by temptation, as it were in spite of Christ.

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that was the first determent they were in, Christs company and family, yet Satan sets on them.

A second, discouragement that might have kept him from tempting the Apostles, they were in the state of grace in a blessed condition, they were regenerate. Having sanctifying grace, it strengthens against temptations. Grace in the heart of men is as a Garrison that God hath set to keep us from Satan, as the Apostle speakes, ye are kept by faith to salvation. The word signifies so to keep, as a Castle is kept by a Garrison. God sets a strong Garrison in the heart of a Christian, faith and grace beates off Satans assaults, notwithstanding the evidence of grace in the hearts and minds of these Apostles, it discourageth not Satan, but he sets on them. The holiest man, the greatest Saint, I say Christ himselfe, Satan dares assault by temptation, as *Gregory* on that place of *Job* speakes of *Leviathan*, he drinkes up whole Rivers, the wicked of the world, may he thinks to drink up *Jordan*, the Church of God, he will try if he can swallow

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swallow the Saints, nothing can discourage him, no, not grace in the regenerate

A third determent that might have kept him, and yet he is importunate, they were supported with the butresse and strength of promises, they had speciall assurance that they should not fall; None that are committed to him, Father will have kept them all faith Christ, and they shall not perish, yet Satan in despite of all Gods promises wrastles with his Children, and will see if he can beguile them, as it was with him, he disputed Gods truth, hath God said ye shall dye, No, so he disputes, with a faith of a Christian, hath God promised that you shall not faile, hath he assured you of your perseverance, no such matter, it is false doctrine, he will assure us, there is no such ground and priviledge, the promises of the Gospell, are no discouragement to him.

Fourthly, Here was a new supply of grace that might have discouraged him, they had been even now at the Sacrament, first the Sacrament of the Passover, then was the blood of the Lamb sprinkled on

them

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them to keep them from the destroying Angell, yet he durst set on them, and then the Sacrament of the Lords supper, that great conduit pipe of grace, they had received new strength from Christ, notwithstanding all these advantages that the Apostles had, the malice of Satan is thus great, and his opportunity, that he sets on them.

In what case are they that neither live in the society of Christ, but in the walk and range of Satan, that have not the least part of grace, that have no hold upon the promises, that have not any strength from the word and Sacraments. If he doth thus upon the green Trees, *Peter* and the rest, what will become of the dry ones, those that are destitute of all these privileges. That is the first consideration, the danger of this enemy of his importunities.

The second, Is the consideration of this temptation and the danger of it, that Satan sets upon them, we find it was a humane temptation, the temptation that *Peter* and the rest of the Apostles were assaulted with what was it no diabolical suggestion but save thy selfe, preserve thy selfe from danger, provide for thine own

run

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run not into needlesse trouble, thou canst doe no good, as *Jeremy* saith, it was a meere naturall incentive, it was not diabollicall. Our own course dictates this, escape danger, goe not into needlesse trouble, he bids him not curse Christ and Blaspheme, and speake horribly of him; but he comes with a temptation of naturall affection. Here is a second cunning reach of Satan. We are not troubled at him; but when he appears in his own shape, as *Bernard* speakes, when he comes with horrible Blasphemies. O but he folds up himselfe in our bowels, and hedges his temptations in our own naturall affections, he bids the Apostle, thou shalt provide against danger, be secure against trouble, and this is the most dangerous temptation when he works with our selves, and shoots our owne arrowes in our own faces; as the Axe borrowes the helve of the wood by which it is cut downe after, so, Satan borrowes temptations from our affections, he goes on in our owne temper of nature and disposition, he bids us love our lives and provide for our selves, but they are hiss-

ing

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ing Serpents, those temptations are most dangerous and deadly that come under a humane notion. This is the second.

Thirdly, Yet it was a temptation of an Adversary, a man would think it were a very freindly temptation, provide for thy selfe, escape danger. If Satan should come with a horrid temptation, destroy thy selfe, make thy selfe away, rush on danger, these are horrible; but he comes in the hearts of a freind, and tells him he may doe a great deate of mischeife to himselfe, and incurre the displeasure of the high Preist, and loose his friends, and hazard his estate, and run into danger without advantage. This is the voyce certainly of a friend, but this was the voyce of an Adversary. The most dangerous temptations are those that come under the semblance and appearance of good will and councell. We can start back when one bids us rush into mischeife, and cast our selves downe, but to save our lives and provide for our profit, to take care of our families, to enrich our selves for hereafter, to provide against hard times. O we thank every
man

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man for these counsell, he is a good freind, yet notwithstanding Satan maskes himselfe in this habit above all other. A false freind is the worst foe; as those *Pyrats* are most dangerous that hangs out false colours, that pretend league and yet set on us, we are afraid of Satan when he comes in his own appearance, but when he comes like *Samuel* in the Prophets mantle, when he comes to Christ in the shape of *Peter*, when he comes in the perswasion of a wise in the necessities of Children, in the counsell of freinds; yet we should discerne these to be the temptations of the Devill, thus you see the first thing the enemy that tempts, it is Satan.

The second is the nature of the temptation, he hath desired, that hath two things.

First, Here is the great bent of his will, and then the restraint of his power.

The bent of his will, he earnestly desires to bring temptation, but he must desire it. But if you would know the suspension of his power, he is not able to doe that which he most desires, he is bounded

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bounded and limited; he longs for it, and he must desire it.

First, Here is the great earnest desire of Satan to assault by temptation, and to bring us to sin, Take his desire in these three things.

First, See, it is the very bent and inclination of his nature to do mischief, his desire is not for desire to do good for himself, but onely for ill to us, he longs not for his own salvation, but for our perdition; As it is naturall for Lyons to be cruell, and for Serpents to be venomous; So it is the nature of Satan to do mischief, malice seeks not its own good; but to do others hurt; you may know Satan by his ymps, & the old one by his whelps, which *Solomon*, a wicked man desires to do mischief, it is death to Satan not to do hurt.

Secondly, See his desire further, in that he do mischief in his dayly malicious accusations, it is that term of infamy that the Scripture puts on him; he is the Accuser of the brethren, that accuseth before God day night, the great Informer against the Church. There is no sin passeth by

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us, but he scores it up; did not I see this, and this hath not such a Saint committed such a sin? He is the great *Doeg* of the Church, as *David* curseth *Doeg* for his information, and it is *Austins* observation and direction for us on those Psalms, when we sing those Psalms where *David* curseth *Doeg* & those that accused him to *Saul*; we should turn from the little *Doegs* of the world, to the great *Doeg* of the Church, *Satan* that accuseth them day and night, and thirsts after their destruction, and weaves cunning accusations against the Church of God.

Thirdly, This great desire of our ill appears by the earnest importunity, he used to God himself that we may be given over to him. He prays not for his own pardon but for damnation, he prays not that himself, may go to Heaven, but that we may go to Hell; he makes no prayer to God, but against the Church no petition but to ill. See how ready he was to seduce *Abab*, here am I, he proffers his service he desires employment to work mischief how submissively he desires that he may winnow *Peter*, how he sollicitates

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that he would not cast him out, but that he would suffer him still to torment the bodies of Gods people. It is strange, he is a proud spirit, and pride disdains to stoop, but his malice over-rules his pride, and he falls on his knees, and solicites, and begs, and importunes God that he may have so much leave as to do mischief.

Then as you see the bent of his will, so in the second place, if he desires it, here is a second thing observable, the suspension of his power, he is restrained and chained up, he hath a clog upon him, a limitation, to fall a begging, he is faine to desire it, without leave he can do nothing.

First, He hath an Originall prohibition, he is cast out of all power and authority, he is the basest of all Gods creatures, he hath no power over the meanest, he can do nothing to *Job* but by permission. But you will say *Job* was an holy man; He could do nothing to *Ahab* but by Gods allowance, nay he had not power over the Swine without he begg Christs leave. Its *Tertallians* Meditation, he can-

not

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not hurt a hair of our heads (saith he) nay even the very hairs and bristles of the Swine, he hath not power over them, he must beg leave of God to enter into the heard of Swine, his restraint is such.

Secondly, If ever God allow him, in all his permissions God manageth them with his wise dispensation, he cannot do what he would, but what God gives him leave. God alwayes carries a power over him, he holds the end of the chaine in his hand. In the tryall of *Job* he could do nothing while he had leave given him, God slips one linke of the chaine, he lets him try what he would do, he doth that to the utmost & then he stops; God gives him another linke of the chaine, but there he stops. It is that, that gives us great security, he carries him in such a sort as that he can take him off, he limits him, and sets him bounds of moderation, he hath great strength of malice, great desire, great cunning but his power is limited, he walks as a Thief with his keeper, he is a dangerous Thief, but the keeper walks with him, and he hath shackells on his heels. This is the second thing.

I come

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I come to the last, the mischief intended to *winnow you as wheat*, Now this action of *winnowing* it is an ordinary familiar action conceivable by any, and this represents unto us the nature of Satans temptation, and that in these three respects.

First, *winnowing* or sifting it is no action of strength, of force and violence, but of skill and cunning and dexterity. He that comes to purge corn by *winnowing*, he pours not all out, he useth no violent action on it, but by flight of hand as it were a cunning dexterity and art that he hath, he useth this action that we call *winnowing* so all the temptations of Satan they are actions of cunning not of power, he may perswade and seduce us by the dexterity of his skill by inveigling us by temptations, but he cannot force and compell us saith *Austin* he hath a great deal of power, and strength and cunning, he may circumvent us but he cannot powerfully overthrow us. It is not in the power of Satan to force the will of any to yield to his temptations. It is represented in the first temptation, he assumed
I the

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the body of the Serpent a subtile creature, not of a Lyon; a creature of force he cannot break in upon us by force, he cannot open the door and come in upon thee, if thou open not thy own heart. It is onely God that hath power immediately, to enter into the soul, he onely that hath omnipotency, can frame and work and bend the will according to his pleasure; Satan can sollicite and tempte us, and perswade us, he cannot overpower us, he can onely over-reach us, he cannot ravish thy soul, he may inveigle it. If thou resist and beat him back; The will of any man is impregnable to Satan, it is onely in the power of God to work on the soul; it is onely an art or flight that Satan hath, he is an intreater, and seducer, not an overthrower, That is the first, it is a meer trick of dexterity and skill.

Secondly, *Winning* it is not one motion or action and there is an end, it is not presently done, but oft and oft, it is a frequent action an agitation rather, He that comes to *winning* combe useth not one motion and then ceaseth, but he repentes and rennews it, he exerciseth the same

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same action again and again; So it is with Satans temptations, it is not one suggestion, that he is content with, and if you deny that he is gone, yet he knocks at the door again, he is importunate, he will take no denial, but sollicites and renews his onsets and compasseth us about afresh: It is his continuall course as *Paul* saith, it is the buffering of Satan, Satans buffers are blows and blows; a second and a third blow over and over. This is the course of Satan, he will not be beaten once and then leave, but he will come the second and the third time, and he then leaves but for a season, & after renews all his forces.

First, We know his malice is infinite and restless, he can never give over doing hurt.

Secondly, Satan knows not what temptation will prosper and succeed; he knows not truly and infallibly the ground of our hearts, when one temptation therefore failes, he will trye another, and another. He goes to *Job* and tryes him in his goods, it may be those will vex him, and then in his children, it may be a tender father may be overcome, but

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Job overcame him, then he tryes him with a shrewd wife, and then with unfaithfull friends, he knows not the disposition of the heart.

And then he knows that we are not alway in a temper, sometime we are more watchfull, sometime more drowfie, therefore he sets upon us at all seasons.

Lastly he knows that importunity will weary and tyre a man; that those that will not yeild out of love, will out of vexation give an answer to be quit, Thus Satan he makes his *winnowing* a frequent act.

Thirdly, *winnowing* is an action of great stirring & motion, a combustion and beating together, there is a great stirring and beating together in temptation: Satan brings no temptation that falls upon the soul of a Christian like this, to be under the bufferings and *winnowings* and assaults of Satan. It puts the whole of a Christian mans heart to it, it makes him weary, *I go mourning all the day long* saith David; It makes the Saints of God dejected in spirit, weary in soul, that Satan will never let them rest, but sets on them with continual

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continually buffetings, fightings without, and fears within; temptations on all sides, It makes them loath themselves that Satan should see so much evil in them, as to think to draw them to such sins by such temptations. As *Gregory* mourned when he was advanced to the *Papacy* saith he, Lord I see that the world sees some ill in mee, I am not Crucified to the world as I should. As a chaste spirit is grieved that the *Devill* should think him such a one as would yield to the temptation of uncleannes, It makes them mourn, there is no bitterness to this, to be under the temptation of Satan, to be alway in the fire and in the fanne, alway to have the flayle, and to be buffered with temptations.

Fourthly, Winnowing it is an action, that discernes and tryes, a man sees a heape of Corn lye on the floore, but he knows not which is good, and which is light Corne; so promiscuously when we live all at ease and peace, and settle on our dreggs, we know not who are sound Christians, but come to the winde and to the fanne, come to the tryall and

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see what temptations will do, you shall see which is weighty and full corn then; and which is chaff and dust and light corn, so temptations shews a man to himself, it makes known who are probata, and who are not, who are reprobate corn and dust & chaff in the Church, & who are good grain and weighty Corn; saith *Jerom* a man is to be thought to be such a one as he approves himself to be in the Whirlwind of temptation. Canst thou indure afflictions and not murmur? canst thou grapple with Satan, and his temptations, and not yeild? O saith *James*, we account them blessed that undergoe temptations. It will shew thee to thy selfe, it will make thee know whether thou be an empty husky Christian, or whether there be good corn in thee, It is a matter of tryall.

Last of all this winnowing is a purging action, it is vexatious, but it is alwayes profitable, it purgeth out some corruption, wheresoever there is winnowing. Indeed Satan intends all for destruction but the live is Gods, though Satan use it, and the Church of God is alway the better and the purer the more it is purged from

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from all drosse, by these temptations. What doth Satan get by all the temptations and afflictions? by all the stirs that he raiseth in the Church of God? He purgeth the Church, he cleanseth it, he makes it pure, he purgeth the dross from it.

The Corn before it is winnowed it is bigger, it is more in bulke, but after it is winnowed it is purer in substance. The Oare before it is cast into the syning Pot it is a bigger masse, but after it is purer in mettall, so the Church of God in all these tryalls of false doctrines and innovations what ever comes to try the Church, there is falling away, and men are gone, to faction and carryed away to sedition and factions; but all our comfort is, it is but the light dust and chaffe that is blowne away with the wind, the good Corn remaines. In all Satans getting, all his gain is nothing but a heape of chaffe, not one true Christian at the heart is drawn away, as it is *Amos, 9*. Not one graine of corne shall fall to the earth, all that Satan gains by all the troubles in the Christian world, by all his false doctrines who are they? They are set down in the Revelations

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Revelations, they are such as these names are not written in the book of life. As it was in the war between the *Israelites* & the *Midianites*, all the *Midianites* were slain, and not one of the *Israelites* perished, so in all the temptations and assaults that the Church suffers, not one Saint perissheth, not one graine of Corne miscarries, the gaine that Satan hath, is the light Chasse, all that fall away by these seductions are but the loose haire that fall off from the head of the Church in that sicknesse. Thus you see the third thing; the mischeife intended, it is the winnowing. So much for this time.

FINIS.

LUKE II. 13.

If ye then, being evil; know how to give good gifts unto your Children; how much more shall your heavenly Father give the holy Spirit to them that ask him?

IF we cast back our eyes to the former Verses, we shall find in the Context a Gracious Encouragement of Christ to his Disciples, and in them to the whole

Church, to quicken them to the exercise of Prayer, for the unfolding their wants to the throne of Grace. Were we well acquainted with the nature of this duty of Invocation; or, did we consider the necessity of this duty; it's the Lock and Key of Heaven, it opens the Store-house of the Mercies of God; it's the Bucket that draws up the Water of Salvation. Or,

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Secondly,

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Secondly, Did we consider the Dignity it puts upon us, it sets us in a degree into the presence of God, gives access to his presence; it maintains continual intercourse between Heaven and us. Or,

Thirdly, Did we consider the Comforts that arise from it; it mitigates Sorrow, composeth Distractions, it comforts in Distresses; and what not? Were these things well considered, a man would think we should have little reason to enforce this Duty.

On the contrary, in the Neglect of this, Did we consider the alienation of our Souls from God. Or,

Secondly, our own guiltiness, that makes us shie to come into his presence; the dullness of our hearts to any spiritual service, and with what weariness we serve the Lord. Or,

Thirdly, that we think well of our own Infidelity, which makes us conceive there is no profit in our prayers; that makes us say in our hearts, all our prayers vanish in the air.

These things well considered, Encouragement is necessary.

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In the second Verse he first prescribes a form of Prayer, frames our supplications for us: *We know not how to pray as we ought.* He himself draws our petitions. Did a King draw a Petition to be put up to himself, it would be a hopeful signe of a Grant. He teacheth not onely what to pray, but he prescribes a manner how to pray, so to offer up our Suits that they may be successful. If we fail in the manner, we may return empty, it will not be acceptable; they must be fervent, constant, and confident, and so our Saviour teacheth.

It's a great Encouragement, that he invites, perswades, exhorts to abound in prayer. Be of good comfort; he calls us, perswades us to come. *S. Austin* saith, Dost thou think that he will deny thee that calls thee? Nay, he sues to thee to come: And then, the main Encouragement of all, is the gracious assurance he gives to us; *Thy prayers* (saith he) *shall be accepted*, granted and rewarded. God takes it in good part, he despiseth not the prayer of the poor, but graciously accepts of it: And,

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Secondly, hee yeelds, grants, and subscribes to our petitions, answers all our desires; he puts us not off with a bare acceptance, but fulfils and grants.

Thirdly, he not onely accepts, fulfils, and grants, but rewards and gives all that we ask; nay, he gives more than we ask, because we are subject to ask amiss; he doth not only regard us, but relieves us and rewards us.

So the words, they are a gracions assurance that Christ gives to the Church, that they should not only be heard, but speed in all their prayers: and not by way of hopeful insinuation; a bare insinuation, as that in *Zephaniah* Chap. 2. v. 3. *Seek ye the Lord, all ye meek of the Earth, which have wrought his Judgement, &c.* It may be ye shall be hid in the deep of the Lords Anger. Or like that insinuation of the Prophet *Joel*. *Who knowes if God will be merciful unto us.* — No 'tis more, 'tis not onely a bare promise that we shall be accepted, but an assurance that our prayers shall be granted; and Faith, when it meets with a promise, it works wonders: Yet there is more, our Saviour assures it, and

and proves it by force of Arguments and Demonstrations; he contends and disputes with our infidelity. *St. Austin* saith, Lord, I am assured of it, because thou sayest it: But how much more when Christ proves it by arguments; *Speak but the word Lord*, and Faith will rest upon it; but when arguments and reasons are added, what Faith can denye? Christ argues, proves, and confirms it to us. Oh happy men that we are! that for the establishment and confirmation of our Faith, Christ will argue, dispute, and strive with our Infidelity; and what wretches are we if we do not yield. See how his arguments are framed, by way of a double similitude.

First, from the similitude of a friend, there's hope. *Which of you having a friend,* &c. v. 5. Kind importunity admits no denial. *I have made you my friends*, saith Christ to his Disciples. This is a strong argument, and yet a doubting Faith objects, that friendship may be broke, love may grow cold; I, but Christ argues from the similitude of a Father, friends may prove unkind, yet a Father will not grow unnatural to his Childe. God is our Fa-

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ther : O the bowells of a loving Father ,
that's far beyond the bosome of a friend !
What can Infidelity object against this ?
Observe in this discourse three particulars.

First , the proof of the Argument , set
down in the similitude ; *If ye then being e-
will, know how to give good gifts unto your
Children.*

Secondly , the Conclusion , drawn from
the Argument ; *Shall give the holy Spirit to
them that ask him.*

Thirdly , the Illation or strength of
the Argument , *how much more shall you
&c.* So there are three things to be con-
sidered.

First , the proposition of the Similitude.

Secondly , the Conclusion.

Thirdly , the proportion , how it holds ,
how much more.

Let's come to the Similitude it self , and
consider , first the matter of it , secondly
the use that Christ makes of this Simili-
tude.

The Similitude it self lies upon these
words : *Ye that are evill men know how to
give good gifts unto your Children.* Here are
three truths supposed by our Saviour.

First,

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First, *Ye*, all the sort of you, this is your state and condition, *Ye are evill and sinful.*

The second is this, *Ye* that are evill, have some principals of good in you, some truths remain in you; you know how to doe some things right and good.

Thirdly, you that are evill and sinfull have this principle preserv'd in you, you know how to give good gifts to your Children, how to love and seek the welfare and good of your Children.

First, you that are evill and sinfull. This Tincture of evill, Christ objects against them. It points not at the most godless profaneft sinners, sinners of the first magnitude; as murthering *Cain*, traitorous *Ferdas*, wicked *Absolom*; we yield these to be wicked men, and yet this title reacheth to them also, they are not free from this imputation. But further, the men that Christ speaks too here, they are his own Disciples, such as put themselves under his Doctrine and Discipline; nay more, they were men regenerate, such as might call God Father, as *St. Austin* saith, such as God accounts and ownes to be his owne Children, and they owne him their Father;

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nay more, men that had made a great progress in Religion, men given to Devotion and Prayer; *Lord teach us how to pray.* Notwithstanding their dignity of Apostleship, the priviledge of their Son-ship, their piety and devotion, Christ tells them they are evill and sinfull; this should put all, even the very best, to blush, and cry out with the Leper in the Law, *I am unclean, I am unclean.* We are all unclean, it should make us take up *John's* confession, *If we say that we have no sin, there is no truth in us*; this is not only a strain of humility, but a true confession of verity, *we are all sinners.* But, how far may these men be said to be evill men and sinners?

First, it was not by their natural estate and condition, that they were evil, as the *Manichees* unfold this Text; for God made all good, and very good, we came unspotted out of his hands; also, Original sin was much abated in them, and new principles of grace infused, so they could not be said to be wicked men; he accepts his for Saints, and they are washed, and cleansed in his sight; then, how far may the Saints of God be said to be evil men?

First,

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First, the best and holiest men may be said to be evil, and wicked; as in the very best of men are the reliques of much foul Corruption, which makes them evil and sinful: Original sin, though perfectly pardoned, yet imperfectly purged; purg'd from the death of sin, but not from the disease; the best of us all have the swadling Clouts of our first Conception, in which we were wrapt; the defilements of original sin, stick close by *Adam's* fall: We were not cast onely into a puddle of mire, but upon a heap of stones, having so bruised us, that this is subject to the very best of us to be styl'd evil and sinful.

Secondly, the best of Gods Saints, are lyable to this imputation of *evil*, and *sinfull*; the good that's wrought in us, by regeneration, is so weak and feeble, by our Corruption; the Conflicts that the grace of God finds in us, makes all the graces of God imperfect, as *St. Austin* saith of Civil war. There are those contrary principles in us, that the best of us are liable to this imputation, as *David* saith, *O Lord thine eyes, see thee feeble im-*
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perfections of grace, thy eyes behold the weak beginnings of grace, *thy eye-lids try the Children of men*: not when he looks with the eye of Justice, but with the eye-lids of his Mercy; whereby he connives and winks at us, that he may find us unblameable; the best of all Gods Saints have those imperfections, that makes them cry out, We are evil and sinful.

Thirdly, they are evil and sinful; our Saviour puts them in Compare with God; the very best of Gods Saints are nothing but Corruption; if we have sanctification, it is by participation from him; the stars with-draw their light, when his glory appears, the view of which, made the Saints of God to tremble.

Woe unto me (saith the Prophet *Isaiah*) *I am undone.*

And, *Job* saith, *I have seen the Lord.*

Thus you have the first truth verified. — *Ye are evil and sinful.* I come now to the second; though by nature ye are sinful, and evil, and tainted with Corruption, yet there are some impressions of equity, some principles of common honesty still preserved; not onely those that are comparatively

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paratively, but those that are totally evil; those that are unsanctified, have some rules of honesty engraven upon them, some impressions of the image of God, that image not wholly defaced, concerning truths and rules of morality, which nature hath still preserved. Nature it self starts back at some abominations in an unregenerate man, the Conscience of an unregenerate man, checks it self at some horrible impiety. In a spiritual sense, all moral vertues are but vices; as *St. Jerom* saith, all sacred truths are not to be known, but by revelation, natural endowments are beneficial, as one benefit of the remainder of nature is, that they which cross not the rules of morality live more innocent; For, were it not that those principles bare sway in most mens lives, common honesty and justice could not be maintained.

Secondly, by nature we can never attain to grace, and so by those vertues we cannot prevail with God for Salvation; Yet they may for a temporal reward, as in the *Romans*, God rewarded moral vertue with victory and prosperity.

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The third benefit it gets, they that observe the rules of nature, their accompt at the last day shall be far more easie; indeed, the Heathen shall be all turned into Hell, but the Damnation shall be more easie; *Socrates* lesse punish'd than *Cato*.

Lastly, a man that lives according to the rules of nature, keeps within the compass of these principles; though not able to reach at Salvation, yet their Conversion is more easie; it's more possible to gain him to grace, this stock of nature is fit to graff grace and religion on more kindly; yet at the best it cannot fructifie, and bring forth fruit to eternal life, but grace being grafted, it will fructifie to Salvation. A man within the sphere of morality, that lives peaceable, sober, just, and of an humble mind; there is more hope of salvation in that man, he is not so far from the Kingdom of God, as those that sin against nature; evil and wicked men have some principles of knowledge; ye are evil, and yet ye know some good things.

The third truth is, *Ye that are evil*, among the decayes, ruines, and rubbish
of

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of nature, yet this truth is preserved, ye are tender affected Parents, and seek the good of your Children; God hath placed this forcible instinct, as the bowels of most unnatural men is natural love to their Children. In the first original, God did create us all one flesh, and one blood; men were not created apart, as Angels, one independant from another, but all one blood, one root, and the sap of all this is natural affection; it's this that glues and holds all the world together, it keeps the world in being, without which all would fall asunder; this tender and kindly affection of parents to Children, it's the Conveyance of all nurture: Thus *Wisdom* in the *Proverbs*, takes upon it the place of a Father, *O my son keep the instructions of thy father, and what my son, &c.*

How forcible are these perswasions to piety and vertue!

Thirdly, this is a spur to labour and industry; what's that that keeps the world in action, not all for the belly, but keep something for the Babes; it's that that quickens industry, this is the plummet that turns the great Wheel of all the world,

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world, that makes perpetual motion of labour, to leave something behind for Children.

Fourthly, the sweetness, as that it takes off the harshness of all the toyl and care incident to parents, the care in bringing forth, the care in bringing up; they account it no labour, or a labour much sweetned by this tender affection. *St. Austin* saith, that the labour of loving and tender parents to their Children, is either no labour, or sweet labour.

Lastly, this tender affection, is a provocation to piety. *Salvin* urgeth it, Dost thou love thy Children? be religious and pious; those that are pious claim a blessing to their Children, and the want of this affection is a sign of a reprobate mind: Want of this natural affection, *Rom. 1.* also *Tim. 2.* you may see what it is, if natural affection be wanting, it signifies some great mischief. And so much for the first.

Now I come to the second, and that's the use and improvement that Christ makes of it, he cloaths himself with this affection, this similitude of a loving Father

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ther to Children ; he useth this language, of love to us, conveyes these thoughts in the sweetest expressions, that we may feel the sweetness of the love of God in the sweetest expressions. Take it in three manifestations.

First, as to himself, the most careful resemblance, compares himself to a watchman ; *he that watcheth over Israel, neither sleepeth nor slumbereth*: Wouldest thou conceive his Care to feed and provide for thee : he compares himself to a Shepherd that feeds his Sheep: Wouldest thou conceive his Tenderness: he presents himself as a Hen that gathers her chickens under her wings, *Mat. 23*. And as a Hen bears up her wings, *&c. Deut. 32*. or as the Eagle. *St. Bernard* saith, all of these are sweet resemblances of his tender Care.

Secondly, as he takes to himself the sweetest resemblances, so the most loving relations, a friend is a sweet relation, a brother a sweet relation ; *Abraham* believed, and he was accounted a friend of God ; a father is a tender relation, *I will be thy Father*; a husband is a sweet relation,

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I have married thee to my self: And because all these relations fall short, he joyns all together, he that doth the will of my Father, is my Father, my Mother, my Brother, &c. and in the Canticles, Open unto me, my love, my dove, my undefiled.

Thirdly, he cloaths himself with the tender affection of love, as in *St. John*; Pity, that is a tender and melting affection, *the Lord is exceeding pitiful*, as in *S. James*; he hath a fellow-feeling of our sorrows, as in the Prophet *Esay*, he assumes, that he is void of passion; nay, he hath bowels of Compassion, there's the rowling and turning, and yearning of his bowels. So we have seen the first main particular of the text, *Ye that are evil and sinfull.*

I come now to the second, the Conclusion drawn from this Argument; *Your heavenly father knows how to give the holy spirit to them that ask him*: Fathers upon earth provide gifts and portions for their Children, but here's the gift of the holy spirit. Here are three particulars Considerable:

First, the Donor, *your heavenly Father.*

Se-

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Secondly, the gift, *the holy Spirit*.

Thirdly, the qualification of those that receive it, *they must ask*.

First, your heavenly father he is the Donor, look upon it as a hint of incouragement, *heavenly father*; here's but three words in all.

First, a father, it's a word of much kindness and affection, it argues his forwardness and propensity to help us.

Secondly, *heavenly father*, it argues his allsufficiency, God father of heaven, Lord of heaven and earth, he's abundantly able to supply our necessity.

Thirdly, *your heavenly father*, it's a word of ingagement; Ye may believe your father; this word gives us our right and portion, that in humble confidence, we may lay Claim to his goodness: here's a link of love, *father*; *heavenly father*; *your heavenly father*; these three put together prevents three doubts that faith may object when a Christian is to pray.

First, the doubt of the poor Leper, *Matt. 8. Lord if thou wilt, thou canst make me clean*. O never question his willingness, for he is a father, and what will not

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a loving father do for his Child.

The second doubt that faith may object, is the doubt of the poor man for his son; *Lord if thou canst, &c.* He needs not question his power, he is a heavenly father, he hath al-sufficiency.

The third doubt is that in *Mark 4. Lord, dost thou not care if we perish? &c.* never question that, for he is your heavenly father, this it is that makes up a full comfort; without these, infidelity would be ready to cast off all hope, and give over all prayer to God, as thinking God will neither do good nor can; or else objects there's no ingagement: Put these three together, he's a father, and is willing; a heavenly father, and is able; our heavenly father; and therefore ingaged by these three, a Child of God hath assurance of hope and strong Consolation.

Now the gift intended here, is the holy Spirit, *Matth. 7.* it's said, *Your heavenly Father gives every good thing*; I, but most sweetly are our prayers confin'd here to the begging of Gods Spirit; whatsoever a Child of God asks, it should be things of necessity; superfluity that's not for

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for Children to ask, nor a wise father will give it; the Spirit of God is necessary, bread is not so necessary for life, as grace for salvation; all necessities for life, and all superfluities are not so much, as this absolute necessity of having the Spirit; it's not necessary I should live, but it's necessary I should be sanctified and saved.

Secondly, a Child should ask that which is useful and profitable, and of all other gifts, the gift of the holy Ghost is most useful, it is a gift of the highest nature.

First, it's the richest that God can bestow; one dram of grace, one blessed suggestion from the Spirit of truth, one blessed motion darted into the heart by the holy Ghost, is more worth than all the world: All things in this world may be called good, but makes them not good that have them; St. *Austin* saith, Riches are good, if a man have grace to use them, so he may do good with them; but grace makes good; there's no man can put virtue to an evil imployment, grace is alwayes the fountain of good; it's the foundation

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dation, the pledge, the assurance, it gives all other blessings; *Solomon* when he asked the spirit of wisdom, God could not deny him any thing, riches, honours, every thing.

Thirdly, if a Child should ask of a father, a sign of his love, the greatest manifestation of a fathers love; the surest sign, and richest evidence of Gods love, is the gift of the spirit, *the love of God when it is shed abroad in the heart by the holy Ghost*; we feel the taste of it, rejoyce in the comfort of it, it's a seal of Gods love, as *St. Bernard* saith, a dram of Gods grace is a certain token of a determined Election of the assurance of glorification; he that asks Gods Spirit loves God, and God love him; such prayers as these alwayes prevail; *forgive us our sins, encrease our repentance; sanctifie our souls, purge our consciences, subdue our corruptions, overcome our temptations*: Lord, what prayers should prevail with thee, if such prayers as these prevail not; other prayers may hit or miss, but prayers for Gods Spirit never returns empty.

Now for the third, the parties, those that

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that ask, how can we pray for the spirit, without the spirit, *none can say Jesus is the Lord, but by the holy Ghost*: it was the Pelagian error to say, that our prayers must prevent Gods grace; the Spirit of God is not the fruit of our prayers, but our prayers the fruit of Gods Spirit; our desires are wrought by Gods Spirit, answers our desires; in this case, how sweetly St. *Austin* saith, indeed his first grace, his preventing grace fore-runs all our prayers; *I am found of them that sought me not*: but his Concomitant grace, that may be the fruit of our prayers, yet all supplies of grace are of Gods Spirit; St. *Bernard* saith, it's the surest sign of grace, if we desire grace; prayer it's the breathing of Gods Spirit, and there must first be a drawing in of Gods grace, before there can be ascending out: *Matth. 44.* there the grace of Gods Spirit; the Kingdom of heaven is compared to a treasure found in the field not look'd for, there's preventing grace, the touch of the spirit that works upon the heart in the first prevention, *vers. 45.* The Kingdom of heaven is likened unto a Merchant, that sought

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pearls, and found them; here's first the grace of prevention, a treasure found in a field, not thought on, as St. *Austin* saith, faith is given, first, as the prime grace, then the prayer of faith, that is the breath; it's prayer that obtaines supplies of grace, the matter of our prayer must be for the supplies of grace, prayer encreaseth new supplies.

Secondly, prayer may obtain the sealing up of our adoption; the kifs of peace and love, that seals up assurance of pardon for sins.

Thirdly, besides the first stock of grace, look for assisting grace; we can not make good use of grace, without the help of grace.

Fourthly, prayer will obtain the spirit of strength and fortitude, to encounter against temptation; ask thy father this, and he will grant it.

Lastly, prayer obtains the spirit of perseverance, without the which all holy motions and inspirations are like a wind, that passeth away, and cometh not again.

Now I come to the Illation drawn from the argument, *how much more*; 'tis a proportion

portion with advantage; indeed it had been well, if the Argument had gon, and the Conclusion drawn with some abatement, one spark of mercy to so unworthy Children; the place of a servant, nay, the bread of a servant, had been too good for so unworthy Children.

Secondly, if the argument had held but so much, as in *Psal. 100. Like as a father pitieth his own children; or like pity, the Lord teacheth to those that fear him*, David takes comfort in this, but this Scripture offers more grace, how much more? why here's full measure, shaken, pressed down, it runs over.

The third expression in this proportion is; if earthly Parents have such provident Care for their Childrens welfare, how much more in God, though earthly parents be never so wise and provident for their Children, yet they may be mistaken, or wish things unfit, and to the hurt of their Children, as old Isaac was mistaken in his blessing, the mother of Zebedees Children asked she knew not what, but the all-wise God hears all our desires, and orders all things graciously for our welfare.

Secondly, Ye men that boast of your power, if ye are parents, and have any portion to bestow upon your Children, how much more God your heavenly father; all that earthly fathers enjoy is but borrowed, the oyl in the Cruze may fail, the oyl in the barrell may be spent, all ye have is but borrowed, &c.

Thirdly, if ye that are parents have tenderness of affection towards your Children, how much more your heavenly father? God is full of bounty and mercy, ye are evil and evil natured, *God gives liberally and upbraids not*, to compare with him the goodness of men, is not so much as one dust of sand, to the glory of the whole earth, like a spark to the whole element of fire.

Parents, what do they give to their Children, trifles; God gives the best things, his Spirit, his own flesh.

God fills the world with his goodness.

Fourthly, men are but Steppathers of the flesh in respect of God, he's father both of soul and body; *Ezek. 23. he chargeth, &c. wordly fathers, thou hast taken, &c. God is our being, and the*
pre-

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preserver of our being. *Abraham knows us not, Jacob hath forgotten us : And Christ said, Call no man father upon earth, as to compare with God.*

Lastly, as the nearest father, so the dearest affection; the affection of the father or mother are cold and dead, in regard of the ardent affection of God towards us; Parents they first beget Children, and then love them: God loves first, and then begets us to himself; a flowing of nature is parents love, but an eternal love is Gods love; we had a being in him, before we had any in our selves, *he that planteth the ear, shall not he hear?* and he that planteth the tenderness of Parents to Children, shall not he have Compassion? nay, how full must he needs be of Compassion?

To shut up all the height and improvement of affection in God, must require reciprocation on our parts; and it's set on a three fold proportion.

First, if ye that are Children cast care upon your Parents, *Be not careful what ye eat, or drink, or what ye put on, for your heavenly Father careth for you.*

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The proportion of obedience is the second; If reverence be due to the Parents of the flesh, how much more to the parents of the spirit? how much more reverence and obedience to your heavenly Father?

The third is the proportion of love; If ye give love to earthly fathers, how much more to your heavenly Father? So you see the sum of the Text is; *Ye that are evil, can give good gifts to your Children; how much more shall your heavenly Father give the holy Spirit to them that ask him?*

FINIS.



Lest Oblique or Malice should asperse the Candor and Integrity of these four Sermons, I was desired by the Seller of them, to read and censure them. Having seriously perused them, I find the true Pourtraicture of the late deceas'd (yet never to be forgotten) most reverend Bishop *Brownrigge*. My censure can extend no farther than the Printers Errors; The principal one whereof I find to be in the first Sermon, in the first pages being a transposition of the Title: Wherefore, in stead of, *Is the Safety of a Nation True Repentance*, read *True Repentance is the Safety of a Nation*. In short, let me advise your charitable minds not to studie how to carp at literal faults, but study the matter, and you will soon be a sharer with me in the pleasure and profit of reading them. This I thought fit to write, as to antidote it against the tongues of malicious and envious persons.

R. H. M. A.

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